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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
GEORGE E. CARPENTER, *Associate Editor*

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WE BELIEVE

We believe in Christ Jesus, the Son of God made manifest in Jesus of Nazareth, who overcame death, and who is now with us in His perfect body as the Way-shower in regeneration for all men.

We believe in the atonement that Jesus reëstablished between God and man, and that through Jesus we can regain our original estate as sons of God.

We believe that Jesus Christ, the Son of God, is alive and in the world today.

We believe that Jehovah God is incarnate in Jesus Christ and that all men may attain the Christ perfection by living the righteous life. "Ye therefore shall be perfect, as your heavenly Father is perfect."

We believe that through conscious union with Jesus in the regeneration, man can transform his body and make it perpetually healthy, therefore immortal, and that he can attain eternal life in this way and in no other way.

We believe that the "second coming" of Jesus Christ is now being fulfilled, and that His spirit is quickening the whole world.

THE SONG OF THE SOUL

By FRANCES W. FOULKS

SOMETHING WITHIN me is always singing, singing beyond the din and discord of worldly things, singing of a life to be when I shall awake in His likeness. It sings to me of a peace of mind, the "peace which passeth all understanding," that will be mine when I become at one with my Creator and His creation. It sings to me of a body, pure, whole, strong—a body patterned after the Christ. I shall express this perfect body when I fully realize that I am His image and likeness. This something sings to me of a time when there shall be no sense of lack in my world—a time when I shall truly understand that I live, move, and have my being in Spirit.

Something within me is always singing of a time when I shall claim my birthright of power and dominion, when I shall will a thing and according to my spoken word the invisible forces will bring it to pass. It sings to me of a time when accidents will cease because the mind of man will be in harmony with Divine Mind, and crime will be no more because man will be so satisfied in God that he will no longer feel the need of anything else to satisfy his desires. It sings of an eternal livingness, an ageless livingness that will express the perfection, the beauty, and the purity of the Christ life, here and now. Sing on, O soul of mine, for the hope of which you sing is truly the forecast of that which will be manifest when I attain my birthright as a son of God.

Turn to this hope in my soul, O mortal mind, when the world's cares burden you, and

you shall find surcease of burdens; turn to it when people discourage you or appearances daunt you, and you shall find comfort and hope and strength. Turn and listen to the song in my soul, O body of mine, until every cell and every organ functions in rhythm with that song, and you will find surcease of pain, for you will be thrilled into a new livingness. Environment, be open to the harmony and joy of the song in my soul, that there may be peace and gladness and beauty in all my surroundings. Affairs, loose all impressions of lack and failure, that the hope of success and opulence of which my soul sings may cause new activity to spring forth in my life with each new day.

I would listen with my whole being to the song of hope that my soul is singing, listen to the prophecy of that which is to be, listen until I am fully awake to that which the song tells me of my birthright as a son of God.

Within you too, brothers and sisters, is that something that sings to you of your hope of glory, sings of the Christ of God as your stay and your support. When you listen, you too will hear it! While you steadfastly face that of which this something within you sings, you will be fearless, unafraid, undaunted. That which sings in my soul sings also in yours, sings of your mastery, your mastery-to-be when you awake to your divine potentialities. Listen to the song in your soul, listen to its prophecy of that which you are to be. Listen, listen, listen, and a new hope will well up in you, ever increasing until your whole world will be lifted up into new glories, into a higher realm of livingness wherein every longing of your heart, every desire of your life will be satisfied.

THE METAPHYSICAL SIGNIFICANCE OF THE CRUCIFIXION

By CHARLES FILLMORE

IT IS QUITE EVIDENT that Jesus did not die on the cross at Calvary in the same way that other persons die. Jesus passed through a bodily change that was apparently in all respects like that of the two thieves that were crucified with Him. There is no record that the thieves were seen again in bodily form, but Jesus was seen many times after the crucifixion by many persons, by five hundred at one time.

So we quickly see that the death of Jesus was in a class by itself, in that the man did not stay dead. It is therefore not true that Jesus died—He appeared to die, and His friends thought that He actually had lost His body, and they came to the tomb to embalm it, but it was not there.

Jesus had several times told His followers that He would die and then be resurrected, but they evidently had no faith in His claims. The great majority of Christians believe that a miracle was performed in the resurrection of Jesus—that He actually died as other persons die, and then by the miraculous power of God He was resurrected from the dead.

We accept the teaching that Jesus suffered for us in the flesh and that He finally eliminated, or crossed out, the adverse mind, or carnal consciousness, to which we all are subject; this was His "death," the crossing out of the carnal mind for all men.

We do not teach that Jesus Christ actually died on the cross, that is, that His body and His soul were separated, as when other persons die. It is true that something died when Jesus was crucified. Christ, the divine man in Jesus, did not die. It is plainly taught that Christ is the

Son of God and not subject to death. Did Jesus the natural man die? Not as ordinary persons die. Jesus appeared again in His body and was recognized by many who had known Him. What was it that died on the cross? The sense of sinful flesh died on the cross. "Who his own self bare our sins in his body upon the tree."

Sin came into the race consciousness through disobedience—a failure on the part of man to keep his thought receptive to God mind. Wrong thinking resulted, and a state of mind has been formed, known as carnal mind, that is adverse to the celestial realms, or heaven. Death is a sure sign eternal life has not been attained.

To believe that our sainted friends are not sitting at the right hand of Jesus seems a hard conclusion. Judged according to our standards they were worthy of heaven, because we could see no evil in them. They were not evil in the sense that they were immoral; but they were weak, they were overcome by sickness, and finally by death. Death is an enemy that has no place in God. Death must be overcome by all who expect to enter the kingdom of the heavens that Jesus described. Man must be master over death before he can sit at the right hand of Jesus in His throne of dominion.

At death mortals pass into the psychic state. The heavens, or celestial realms, are quite beyond the reach of mortals; and all are mortal who have not risen above sin, sickness, and death. Sickness is an indication of soul weakness, and death is the final surrender of the soul to that weakness. Before the soul can attain the spiritual realms it must grow pure, strong, healthy, and wise, and it must overcome all mental and physical inabilities. Jesus, the Great Overcomer, said, "He that overcometh, I will give to him to sit down with me in my throne."

Christians who think that their friends who were so Christlike must be in heaven should

remember that according to the Bible even the chosen of God did not go to heaven. Moses did not get into that Promised Land, neither did David go to heaven. "For David ascended not into the heavens." The fact is that none of the thousands of godly persons mentioned in the Bible went to heaven as popularly understood, to sit at the right hand of God. None of the billions on earth, who have died, has gone to heaven.

The error mentality is the adversary, Satan, Devil. All these are names of the darkened consciousness that envelops the human race like a smoky fog. Jesus assumed this error mind by voluntarily being born into our race thought. "The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined."

Jesus was a perfected soul before this planet came into existence. Before the worlds were formed He lived with God. He was Jehovah God. He was and is the Creator of this world. We are His offspring, but we lost our consciousness of the Father mind by our disobedience.

To save the people of this world from utter extinction it became necessary that some great soul reconnect us with the Father mind. Jesus undertook the task. It was a mighty undertaking because, in order to make contact with our mentality, He had to incarnate as a human and give up for ages His consciousness of spiritual perfection. Read the 53d chapter of Isaiah for a description of the state of mind in which Jesus found Himself when He became incarnate as the Son of Joseph and Mary. "He was despised, and rejected of men; a man of sorrows, and acquainted with grief."

However, we should not forget that the Father, or supermind, in Jesus was developed early, for at the age of twelve He conversed acceptably with the wise men of Israel.

The impure life stream of the whole human family flowed through Jesus' mind and body, and the corrupt and diseased flesh consciousness was shared by Him in order that He might purify and redeem all who make willing contact with Him. He healed infirmities of mind and of body, and He commanded His ministers to do likewise.

The death of Jesus on the cross is symbolical of the complete erasure and death of the carnal mind in the whole race. "For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ."

We cannot, by our efforts alone, save ourselves from the race consciousness of sin, evil, sickness, and death. Our only salvation from the complex that this darkened state of mind has created in us is through the overcoming made by Jesus. Neither can we throw the whole burden of salvation on Jesus. We must follow Him in the regeneration of mind and body. We must overcome carnality as He overcame it. "One that hath been in all points tempted like as *we are, yet* without sin." We have a work to do, and the whole burden cannot be thrown on Jesus. "Work out your own salvation with fear and trembling," said Paul. Let us say, with joy and thanksgiving, knowing that the Jesus Christ consciousness of power, love, and wisdom may be ours when we keep His words, "Verily, verily, I say unto you, if a man keep my word, he shall never see death."

Christ Jesus reëstablished the intermind relation that once existed between man and God. He made a bridge of His body between the human race and God; that bridge remains unbroken for those who have faith in Him and follow His way in overcoming the weaknesses of the flesh. We must partake, or eat, of His flesh and imbibe, or drink, of His blood. We must be baptized with His cleansing fire of the Holy Spirit. This is more

than mere belief or even faith in His saving grace. We must enter the same consciousness of God perfection that Jesus entered. We must sit with Him at the right hand of the power of God in the kingdom of the heavens.

Let no sincere Christian be discouraged because the goal of attainment is set so high. If we or our friends have even in a small way measured up to the Christ standard the way that leads to eternal life has been entered. Although like Paul we have a "thorn in the flesh," we should not be discouraged, but we should realize that whatever fruits of the Christ life we have gained will be laid up for us, that they await us and will be garnered in the final harvest. Paul said in his letter to Timothy, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

Paul did not claim that he expected to go to heaven and sit at the right hand of Jesus. He claimed that a crown of righteousness awaited him for the good that he had done. He said that a similar crown awaits all who believe in the appearing of the Lord. The word "appearing" is used here to represent the appearing in man of the Christ character. Paul put on Christ to a marked degree, but he never claimed to have attained the perfection of the Master.

Thousands of great souls since the advent of Christ have risen to exalted heights of spirituality, so far above the average that they have been immortalized in the race thought, and it has been conceded almost universally that they are in heaven. But a careful study of the requirements necessary to the attainment of immortal life shows that of all the many good men and women who have followed Jesus none has measured up to His

standard. Jesus overcame the disintegration of His body in death. He overcame death for all men. "Whosoever liveth and believeth on me shall never die." The overcoming of death is necessary before one can enter into the realization of eternal life.

To free our minds and bodies from the thought of death we must die with Jesus on the cross. The carnal sense of life must be crossed out of consciousness in order that eternal life may be enthroned therein. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

The teaching that all good people go to heaven when they die and live forever with Jesus is consoling and makes heaven seem to be an easily attained port of rest. However, this easy way of attainment was not taught by Jesus. He said that we must let go our earthly attachments and lay hold of heavenly things.

Looking at the cross from a mortal viewpoint the crucifixion and the resurrection are hard-to-understand propositions. We ask, "Why did the best man that ever lived have to die that we might live?" The answer is that He did not die—that the carnal mind was put to its final destruction through His overcoming power. Carnality, the cause of death in all men, was destroyed on the cross with Jesus, and His purified body rose in its innate perfection.

Jesus destroyed the hypnosis of death for all men who accept Him as their Savior. He saved us by love from the destructive power of ignorant thinking. Every thought that we think has within it forces that operate for the construction or the destruction of the body. If we are thinking with Jesus our thoughts are constructive. He was the Master Builder, and when we think with Him we shall build immortal bodies corresponding with His immortal body.

"Let not your heart be troubled: believe in

God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also."

ACCORDING TO YOUR FAITH

Jesus in His healings gave credit to God and then to the faith of the person who was healed. Faith is the most essential ingredient in success. No one has ever accomplished a purpose that he fully believed was doomed to failure. No man with strong, unquenchable faith in his ultimate success has ever failed.

The healing and prosperity thoughts for this month will help you to strengthen your faith by linking it with the power of the Holy Spirit. Your quickened faith and the strength of the Lord will form an invincible combination. These thoughts may be found on pages 66 and 67 of this magazine. The prosperity thought is used at 12 noon and the healing thought at 9 p. m.

By faith in the power of the Holy Spirit you can be healed and prospered. "Have faith in God." "He that believeth . . . shall be saved."

HOPE

The theme of this issue of *Unity* is "Hope"—a fit subject for January because, no matter what the old year brought forth, every one hopes for better things in the new year. Truth students know that their hope lies in God. The following Bible references may help you to make your hopes come true:

Psalms 31:24; 33:18; 38:15; 39:7; 43:5; 71:5; 146:5; Prov. 10:28; Jer. 17:7; Lam. 3:21, 24, 26; Rom. 8:24, 26; I Cor. 13:13; Titus 2:13; 3:7; I Pet. 3:15.

LESSONS IN TRUTH

By H. EMILIE CADY

STATEMENT OF BEING

First Lesson

In entering upon this course of instruction, each of you should, so far as possible, lay aside, for the time being, all previous theories and beliefs. By so doing you will be saved the trouble of trying, all the way through the course, to force "new wine into old bottles." If there is anything, as we proceed, which you do not understand or agree with, just let it lie passively in your mind until you receive the entire course, for many statements which would at first arouse antagonism and discussion, will be clear and easily accepted a little farther on. After the course is completed, if you wish to return to your old beliefs and ways of living, you are at perfect liberty to do so. But for the time being, be willing to become as little children; for, said the Master in spiritual things, "Except ye become as little children ye can in no wise enter the kingdom of heaven." If at times there seems to be repetition, please remember that these are lessons, not lectures.

WHEN JESUS was talking with the Samaritan woman at the well, He said to her, "God is Spirit: and they that worship him must worship him in spirit and in truth." (The A. S. V. reads, "God is a Spirit," but the marginal note is, "God is Spirit," and some other versions render this passage, "God is Spirit.") To say "a spirit" would be implying the existence of more than one spirit. Jesus, in His statement, did not imply this.

Webster in his definition of spirit says: "Spirit is life or intelligence conceived of entirely apart from physical embodiment. It is vital essence, force, energy, as distinct from matter."

God, then, is not, as many of us have been taught to believe, a big personage or man residing somewhere in a beautiful region in the sky, called "heaven," where good people go when they die, and see Him clothed in ineffable glory; nor is He

a stern, angry judge only waiting an opportunity somewhere to punish bad people who have failed to live a perfect life here.

God is Spirit, or the creative energy which is the cause of all visible things. God as Spirit is the invisible life and intelligence (according to Webster's definition of spirit) underlying all physical things. There could be no body, or visible part, to anything unless there were first Spirit as creative cause.

God is not a being or person having life, intelligence, love, power. God is that invisible, intangible, but very real something we call life. God is perfect love and infinite power. God is the total of these, the total of all good, whether manifested or unexpressed.

There is but one God in the universe, but one source of all the different forms of life or intelligence which we see, whether they be men, animals, trees, or rocks.

God is Spirit. We cannot see Spirit with these fleshly eyes; but when we clothe ourselves with the spiritual body, then Spirit is visible or manifest and we recognize It. You do not see the living, thinking "me" when you look at my body. You see only the form through which I am manifesting.

God is love. We cannot see love, nor grasp any comprehension of what love is, except as love is clothed with a body. All the love in the universe is God. The love between husband and wife, between parents and children, is just the least little bit of God, as pushed forth through visible form into manifestation. A mother's love, so infinitely tender, so unfailing, is the same love, only manifested in greater degree through the mother.

God is wisdom, or intelligence. All the wisdom and intelligence which we see in the universe is God—is wisdom projected through a visible form. To educate (from *educare,* to lead forth)

never means to force into from the outside, but always means to draw out from within something already existing there. God as infinite wisdom or intelligence lives within every human being, only waiting to be led forth or drawn out into manifestation. This is true education.

Heretofore we have sought knowledge and help from outside sources, not knowing that the source of all knowledge, the very Spirit of truth, is lying latent within us each and every one, only waiting to be called on to teach us the truth about all things—most marvelous of teachers, and everywhere present, without money or price!

God is power. Not simply God has power, but God is power. In other words, all the power there is to do anything is God. God, the source of our existence every moment, is not simply omnipotent (all-powerful); He is omnipotence (all power). He is not alone omniscient (all-knowing); He is omniscience (all knowledge). He is not only omnipresent, but more—omnipresence. God is not a being having qualities, but He is the good itself. Everything you can think of that is good, when in its absolute perfection, goes to make up that invisible being we call God.

God, then, is the substance (from *sub,* under, and *stare,* to stand), or the real thing standing under every visible form of life, love, intelligence, or power. Each rock, tree, animal, everything visible, is a manifestation of the one Spirit—God —differing only in degree of manifestation; and each of the numberless modes of manifestation, or individualities, however insignificant, contains the whole.

One drop of water taken from the ocean is just as perfect ocean water as the whole great body. The constituent elements of water are exactly the same, and they are combined in precisely the same ratio or perfect relation to each other, whether we consider one drop, a pailful, a barrelful, or the entire ocean out of which the

lesser quantities are taken; each is complete in itself; they differ only in quantity or degree. Each contains the whole; and yet no one would make the mistake of supposing from this statement that each drop is the entire ocean.

So we say that each individual manifestation of God contains the whole; not for a moment meaning that each individual is God in His entirety, so to speak, but that each is God come forth, shall I say? in different quantity or degree.

Man is the last and highest manifestation of divine energy, the fullest and most complete expression (or pressing out) of God. To man, therefore, is given dominion over all other manifestations.

God is not only the creative cause of every visible form of intelligence and life at its commencement, but each moment throughout its existence He lives within every created thing as the life, the ever-renewing, recreating, upbuilding cause of it. He never is and never can be for a moment separated from His creations. Then how can even a sparrow fall to the ground without His knowledge? "And ye are of more value than many sparrows."

God is. Man exists (from *ex*, out of, and *sistare*, to stand forth). Man stands forth out of God.

Man is a threefold being, made up of spirit, soul, and body. Spirit, our innermost, real being, the absolute part of us, the *I* of us, which you and I know has never changed, though our thoughts and our circumstances may have changed hundreds of times—this part of us is a standing forth of God into visibility. It is the Father in us. At this central part of his being every person can say, "I and the Father are one," and speak absolute Truth.

Mortal mind—that which Paul calls "carnal mind"—is the consciousness of error.

The great whole of, as yet unmanifested,

Good, or God, from whom we are projections or offspring, and "in whom we live, move, and have our being" continually, is to me the Father—our Father; "and all ye are brethren," because all are manifestations of one and the same Spirit. Jesus, recognizing this, said: "Call no man upon the earth your father, for one is your Father which is in heaven." As soon as we recognize our true relationship to all men, we at once slip out of our narrow, personal loves, our "me and mine," into the universal love which takes in all the world, joyfully exclaiming: "Who is my mother? who are my brethren? Behold, these are my mother and my brethren!"

Childlike, untrained minds say God is a personal being. The statement that God is principle chills them, and in terror they cry out, "They have taken away my Lord, and I know not where they have laid him!"

Broader and more learned minds are always cramped by the thought of God as a person, for personality limits to place and time.

God is the name we give to that unchangeable, inexorable principle at the source of all existence. To the individual consciousness God takes on personality, but as the creative underlying cause of all things, He is principle, impersonal; as expressed in each individual, He becomes personal to that one—a personal, loving, all-forgiving Father-Mother. All that any human soul can ever need or desire is the infinite Father-Principle, the great reservoir of unexpressed good. There is no limit to the Source of our being, nor to His willingness to manifest more of Himself through us, when we are willing to do His will.

Hitherto we have turned our hearts and efforts toward the external for fulfillment of our desires and for satisfaction, and we have been grievously disappointed. For the hunger of every one for satisfaction is only the cry of the homesick child for its Father-Mother, God. It is only

the Spirit's desire in us to come forth into our consciousness as more and more perfection, until we shall have become fully conscious of our oneness with All-perfection. Man never has been and never can be satisfied with anything less.

We all have direct access through the Father in us—the central "I" of our being—to the great whole of life, love, wisdom, power, which is God. What we now want to know is, how to receive more from the fountainhead and to make more and more of God (which is but another name for All-good) manifest in our daily lives.

There is but one Source of being. That Source is the living fountain of All-good, be it life, love, wisdom, power—the Giver of all good gifts. That Source and you are connected, every moment of your existence. You have power to draw on this Source for all of good you are, or ever will be, capable of desiring.

(The second lesson will appear in February *Unity*.)

CONSCIENCE

By C. A. SCHEINERT

"Is the conscience formed by education, or is it purely a leading of Spirit?"

Educated by the parents' teachings as to what is right or wrong? Yes, to some extent. But these teachings of the parents are but a thin outer protecting shell on the true conscience, which is the inward, spiritual sense of right or wrong, existing in every one. True, this educated shell of the conscience acts as a guide until we are old enough to realize the true promptings of Spirit, but the true conscience is Spirit and is Spirit's wisdom, not man-taught moral sense.

Truly, how fortunate we are that we have with us always the true Spirit, helpful, guiding, comforting.

THE INTERPRETER

By ERNEST C. WILSON

He spake unto them by an interpreter.

A BROWN MOTH was beating his soft wings against my window pane. From time to time he seemingly became exhausted, for he fluttered down to the lower part of the sash and remained motionless—only to resume his frantic efforts a few moments later. The window was open at the bottom, and with my hand I tried to guide him to freedom. He clearly distrusted my motive. He would go in any other direction, but he would not go through the opening. I caught him in my hand, and he beat his gossamer wings against it, so that I had to hold him carefully to keep him from self-injury till I could free him to the open air. Then, when I opened my hand, instead of accepting his freedom graciously, he clung so tightly to my finger that I had to shake him loose.

All through the episode I was trying to help him, though every moment he resisted with all his mothish self-will. If he could think after the manner of human beings, he was probably saying to himself, "Oh, what have I done that this should come upon me? Why should God punish me so? I suppose that He is keeping me imprisoned, and is battering my poor wings, and exhausting my strength, to punish me for my sins or to teach me some lesson."

We cannot believe that God wishes us ever to be unhappy or to undergo hardship. Our troubles are the result of our resisting the good that God has for us. That resistance is usually unintentional. It has unpleasant results because we fight a necessarily losing fight against our good.

The bitter experiences of life mutely tell us

that we are trying to work things out in an unwise way.

"But," you say, "I have suffered and have been unhappy in doing what was good, when I would have gained happiness in doing the easier thing that I felt was evil." There is never happiness in doing the wrong thing. If we find unhappiness in doing the right thing, the unhappiness is within ourselves, and not in the act of doing right.

If we do right it is because we had rather do right than do wrong. Even though in doing right we feel that we invite difficulties, we evidently prefer the difficulties to suffering the guilt of wrongdoing. We choose deliberately in such cases. We choose the course that we prefer. Then why be unhappy about it?

We should hesitate to ascribe any evil result to right action. Whatever we name things, that will they become—to us! Apprehension may cause undesirable results to appear, because it becomes a cause—reproducing its likeness in results.

We should renew our realization that, back of all other causes which we or other persons may set into operation, there is one supreme and enduring Cause, God. Our imperfect perception of good is surrounded by His perfect good. All else must give way before it. Resistance to good is futile; it is the source of all our unhappiness, of all our bitter experiences. Allegiance to good is the way to serenity, peace, happiness—the way to all blessings.

If you would avoid bitter experiences, turn in thought to God. Relinquish all thought of separation from Him—of resistance to Him. Identify yourself with His mind, His purpose, His will, His love, His forgiveness, His bounty. "I think toward you, saith Jehovah, thoughts of peace, and not of evil."

God is my help in every need.—*Kohaus.*

HOW TO MAKE YOUR INCOME GO FARTHER

By GEORGE E. CARPENTER

THE PROBLEM of making one's income go farther is an interesting subject because nearly every one would like either to have a larger income or to be able to do more with his present income. Some one has said that a sufficient income is "a little bit more than you are getting." This was said jokingly, but the matter of increased income is more serious than funny to many persons. Doesn't nearly every one dream of getting a "raise"? Don't you make wonderful plans for using that "little bit more" than you are getting? Such planning is fun, but there is a catch in it. Haven't you noticed that, when you get a "raise," you immediately merge it with your old income and then start planning what you will do with the next "raise"? So long as you continue this practice you will center a part of your attention and thought energy on something that lies in the future, and the part of your happiness that you think depends on your receiving another "raise" will be just around the corner.

A sure way to get more good is to make the best use of the good that we now have. The promise is, "Unto every one that hath shall be given," and if we are faithful in the little things, we shall be given charge over many. Isn't it well, while waiting for more income to manifest, to consider the problem of making our present incomes go farther? The man who works on a commission, the business man, and the professional man know that, if they transact more business, they will receive larger incomes; but the man who is on a pay roll at a regular sum seems to face a different problem. The salaried man or the wage earner can easily look at his pay and

say, "That's all there is, there isn't any more. I've scrimped and scraped; I've puzzled and figured; I've stretched my income to the limit; so until I get a 'raise,' I'm helpless." From a material viewpoint that is a logical conclusion, but Truth has a happy faculty of disproving the logic of the material world. Jesus said, "I am the way," and in His Truth lies the way out of seemingly inescapable difficulties.

In the solution of this problem are three definite steps. The first step is to acquire the correct understanding of income—particularly as regards its source. The dictionary defines income as "that gain or recurrent benefit (usually measured in money) which proceeds from labor, business, or property; commercial revenue or receipts of any kind, including wages or salaries, the proceeds of agriculture or commerce, the rent of houses, or the return on investments." Although this definition tells what constitutes income and lists some of its material sources it does not explain the true nature of all income or name its true source.

As income is usually measured in money, let us briefly consider money. Primitive man for the most part acquired his food, clothing, and shelter directly from Nature, by his own efforts. When he desired a thing that belonged to his neighbor he offered some of his possessions in exchange. That is, he offered an exchange when he did not attempt to take the desired thing by force, which was often the case. This system of exchanging commodities still exists, although today it is restricted in practice. The limitations of this system soon became apparent. So man placed an artificial value on various things and used them as mediums of exchange, as money. Among the things that have been used as money are jewels, furs, leather, sheep, cattle, skins, grains, olive oil, tobacco, salt, and various metals.

From the beginnings of barter and trade to our modern financial system is a far cry, yet the

principle is the same—exchanging a thing of value for some other thing of equal value. Therefore your income is that which you receive in exchange for your work. Since the beginning of history, man in exchange for his labor has received products of the vegetable, the animal, or the mineral world—or something of equivalent value. Whatever its material form may be, your income represents only the things for which you can exchange it, and those things represent God. Nothing in the animal, the vegetable, or the mineral world is man-made; everything in these worlds is God-created. Man by the use of his God-given strength and intelligence forms and reforms the creations of God into countless things, but in all his work man creates nothing. The raw materials that man uses are all created from the one God substance, by the one Creator.

When you work, you are but exchanging the strength and the intelligence that God has given you for other forms of the one God substance. Some one has said that whatever the substance used as money may be, it becomes an object of universal desire. This is obviously true of material wealth, and we as Truth students should make it true of the reality back of money. When we know that money is but a symbol of God substance, we no longer desire money for itself. We then desire only to share in the wisdom of God, so that we may the better use His substance according to His law.

With this understanding of money, don't you see that God, not your employer, is the true source of your income? Your income comes through, but not from, your employer. If you should change your job, you would have a different employer, but you would still have an income. Your present employer may sell his business, but it is entirely possible that the sale will not affect your income. You may have worked for only one man, you may have worked for many, or you may

not have been on any pay roll, but in any case you have had an income, and you always will have one. This is true because no matter what may be the channel through which your income manifests it always comes from God.

To know that your income comes from God and therefore is a Godlike thing will help you to overcome a sense of lack, want, or insufficiency. Because your income comes from God, it is limitless. This does not necessarily mean that your present income is adequate for all your needs. Your present income is by no means a full manifestation of the good that God would give to you. But before you can enjoy God's substance to a greater degree, you must give up all thoughts of limitation as regards your manifest supply. The purpose of this article is not to show you how to increase your supply, but to help you to handle more efficiently what you now have. However, by learning to handle well your present income you will place yourself in a position to receive more. You can be assured that, just as soon as you merit more of God's bounty, you shall receive an increased supply.

The second step in solving the problem of making your income go farther is to form a partnership with God, making Him the senior partner. With God as your senior partner, you should let Him define the principles by which your business will be conducted. Centuries ago He gave the world those principles, and you have but to accept them as the standard by which you will live. You can find the best interpretation of the divine standard of living in the teachings of Jesus, particularly in the Golden Rule, in the law of giving and receiving, and in the great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And . . . Thou shalt love thy neighbor as thyself."

You as the junior partner will have to apply

the divine standard to your everyday life. Of course you will do this under the direction of God. Working under His direction really means doing His will. Man learns God's will by silent prayer and by meditation. In the secret place of the Most High, God speaks to man. His voice is always heard by those who worship Him in Spirit. The "still small voice" gives us the answer to our problems, shows us the way. God tells us what we should do, not what we must do. By the exercise of our wills we execute, in "the without," that which His will has revealed to us in "the within."

God, as your partner, is entitled to share in the profits of the business. Although He makes the major contribution toward your success, God asks for but one tenth of your income, or profits. Perhaps you don't think that you should share your income with God; but would you form a partnership with another person and keep all the profits for yourself? Would you accept constantly the advice and help of an earthly partner and give him but a mere "thank you"? Of course you wouldn't. Then can you do less toward God, who will give you better advice, surer guidance, and stronger support than you can get from any man?

Some persons claim that they cannot afford to tithe—to give to God one tenth of their income. They say that their bills are so pressing and their expenses so heavy that they cannot spare any money for tithes. The truth of the matter is that you cannot afford not to tithe. If you think that you cannot afford it, try it anyway, and you will be surprised to see how God will help out on your bills and expenses.

The importance of tithing cannot be overemphasized. When you tithe you give to God, and what you give to Him always comes back to you multiplied. Some persons tithe but do not seem to get results. The reason may be their failure to take in perfect faith the three steps

herein outlined, or in giving their tithe they may have failed to "let go."

When you tithe, or give to God, you must let go —you must give freely. If you look at your tithe and say, "If I didn't have to give this, I could buy a new pair of shoes or a new hat," you are not letting go. You are not giving to God; you are merely taking a part of your income and reluctantly turning it over to Him. To get the best results from your tithing you must give freely and joyfully. Base all your plans and budgets on nine tenths of your income; then forget the remaining tenth—it belongs to God. But do not give your tithe because it belongs to God; give because you want to give. Thank God for the privilege of contributing to His work.

The third step in the income problem is to erase from your consciousness all thoughts of limitation. Free your mind from all fear that your income is insufficient for your needs. Know that you are working with God and that He will take care of you. Forget your bills as liabilities; see them as assets in the sense that they are opportunities for you to demonstrate prosperity; regard them as obstacles that you are privileged to overcome. Know that with God's help you can overcome them. In overcoming them you will gain confidence in yourself and faith in God.

Don't worry about your expenses; they are a very necessary part of your life. A business man must spend money to make money. A merchant must spend money for rent, salaries, new stock, and so forth. If he ceases to spend, his business fails. By spending you exchange your income for other things that you need or desire. Your expenses are in reality a form of giving. Without being extravagant or wasteful, you should spend freely. Remember that the prosperity of a community or of a nation depends on the free circulation of its wealth. Money in circulation means good times; money hoarded means depres-

sion. The individual who hangs on to his money from a fear of lack is discontented, unhappy, and frequently hard up. The person who gives freely of his money, his time, his strength, his knowledge—the person who realizes that all that he has is a gift from God to be used freely in the Master's service—is prosperous and happy. Know that as you freely give, you freely receive.

Remember that God is your partner; you are working with Him; and He will not fail you. Let your every act be done in His name, and fear not. Your income comes from God; it is a part of His universal substance; and it is your reward for service that you have rendered. The money that you spend goes forth to bless other children of God. As you receive your income, give thanks to God. As you disburse it, bless it, send it forth in His name, and never doubt that God has plenty for you.

A number of our subscribers in the British Empire have asked us to publish a table of equivalent money values that will help them in ordering our literature. We print the following table for their information. We ask them to remember, however, that these values are only approximate, because exchange rates vary.

10¢	=5 pence
25¢	=1 shilling ½ penny
50¢	=2 shillings 1 penny
75¢	=3 shillings 1 and ½ pence
$1.00	=4 shillings 2 pence
$2.00	=8 shillings 4 pence
$3.00	=12 shillings 6 pence
$4.80	=1 pound

We prefer that remittances be sent to us by express, international, or postal money order. We wish to call your attention to the fact that the cost of cashing postal notes or postal orders in the United States is high, and credit is given only for the amount left after the exchange is paid

THE COME-BACK

By GARDNER HUNTING

EDITOR'S NOTE—This article originally appeared in *Youth.* The philosophy that "The Come-Back" teaches is so practicable, so applicable to any one's life, that we are sure that it will be warmly welcomed by *Unity* readers. "The Come-Back" will give you an unfailing rule for success—a rule that you can use to make come true your hopes and dreams for the new year.

WHY NOT HAVE what you want? Have you settled back with a notion that you can't get it?

Are you accepting a disappointment as something you *must* suffer?

Do you look at the thing that you really desire as being far beyond your reach?

Do you carry around with you a heartache because you think your heart's desire is finally and forever denied you?

Do you look on yourself as being down and out, with no chance to get back?

Do you think you are too poor to buy the things you like or even the things you need?

Have you done something that you think has brought a penalty on you—sickness, poverty, loss of freedom, grief?

Well, before you give it all up as hopeless won't you just read along a little way in this article to see if your case is quite as bad as you think it is? I am not writing to sell you anything or to teach you anything or to persuade you of anything, but just to tell you of the experiences of a man who used to think as you do and who thought he had good reason to think so; but who has found out that he was mistaken and that it is as easy to have things as to go without them; and who believes the story of his experience may help somebody else who is under a cloud similar to the one that he once lived under. You can have what you want—and here is the proof.

It has been said that if a man were to offer twenty-dollar gold pieces for sale on the street at fifty cents each, there would be few buyers, because nearly everybody would leap to the conclusion that he was a fraud. If you will study the real reason why people instinctively feel that way, you will find in it the very secret of getting what *you* want.

You have heard it said a thousand times that "you can't get something for nothing." You may or may not think that you believe this to be true, but it is true, whether you believe it or not; and everybody, deep down in his inner nature knows it is true. That's why he is shy of any promise that promises too much. That's why you are probably skeptical about the promise of this little piece of print. But just let this idea get a foothold in your mind: If it is a law that I cannot get something for nothing, then it must be true of this law, as it is of all genuine laws, that it works both ways; it must be true that *I cannot give anything without getting something for it.* Ever think of that?

Have you ever been surprised to find that when you liked or disliked a man or a woman, that woman or man was sure to return the feeling you gave to him? Have you ever noticed what a railroad company does that enables it to take in money? It gives transportation that is needed by people. Have you ever wondered why Henry Ford and John D. Rockefeller are so rich? Whatever else you may think of them, you must see that the world gives them money because they give something to the world—the one, a good low-priced car; the other, good oil at a reasonable price. What does a department store do before it gets regular customers? It gives service, courtesy, good will, a square deal, accommodation, and so forth, to a community, which brings in the trade as the direct and inevitable result. What does an employee do before he gets wages or a

salary? He gives a day's work or a week's or a month's. What gets him a raise? Giving a little more than he is paid for, nothing else. What does a farmer do before he gets a crop? He gives the seed to the ground and gives it water and care. How does an artist or a writer win fame? By giving the world a work of art or some great literature. How do I win a friend? By giving him friendship, and in no other way.

Sometimes people say—and maybe you are one of them (I was)—that there are people who get something for nothing; who give nothing for what they receive. Did you ever study such cases or do you take somebody else's word for it, as most of us do for such things? Well, are you from Missouri? If you honestly want to be shown, you are on the only sound ground that there is.

Now, who gets something for nothing? The man who finds an oil well in his back yard? The woman who marries a rich man? The miner who stumbles upon gold? The fellow who wins in the lottery? The thief who takes a purse or the contents of a bank vault? The swindler who cheats the unwary out of his property? The real estate shark who sells worthless lots for big prices? The bootlegger who makes his own liquor with wood alcohol, puts bogus labels on it, and sells it as "just off the ship"? The heirs who destroy the old will or forge a new one so that all the property comes to them? The counterfeiter who makes hundred-dollar bills out of mere paper and ink? The chap who raises a thousand-dollar check to $10,000? Do all—or any—of these get something for nothing? I used to think they did. Often it looks so.

But the more you watch the individuals who do these things, the more you'll see that the law works with them just as it works with you and me. It's law—just as truly as the law of gravitation is law—and I can't break it. Neither can you. Neither can anybody else. Did you ever

know a gambler who got rich? Did you ever know a burglar who had anything left after his pals, his fence, and his lawyers got through with him? Did you ever know a counterfeiter who had cars and a country home and a yacht? Did you ever know a woman who married for money and was happy?

"Maybe not," you say, "but they got away with the profits of the crooked deal!" Did they? How long did the profits last? Do you *know*?

Did you ever know anybody to keep the money he won in a lottery? Did you ever know the "lucky" finder of oil or gold, who hadn't given something for it, to profit by it?

If you will let go of the rumors and fabulous stories about riches' coming to people for nothing, and get right down and investigate them, you'll be surprised. Because—it doesn't happen.

What is success in business made of? I mean any success in any business. Some persons will say, "Hard work." But that is not always true. Hard work alone will not insure success. You know plenty of persons who have worked hard but have gotten almost nothing for it. Does honesty make success? Not necessarily. Does dishonesty pay? No! Terribly up-setting isn't it, to be told that neither crookedness nor honesty succeeds? Well, that's where you and I have been making a mistake. We have swung like pendulums from one extreme to the other. First we've tried to succeed by one method, then by the other. When crookedness fails, men preach honesty; when honesty fails, the preachers are dumbfounded and other men turn bitterly back to crookedness. What is the reason? Simply that neither mere dishonesty nor mere honesty pays; nor mere laziness, nor mere hard work. Nothing really pays but obedience to law—not man's law but God's law.

Gravitation is one of God's laws, isn't it? Who uses the law of gravitation? Anybody? Does it

make any difference whether he is good or bad, honest or dishonest, crooked or straight, saint or sinner, rich or poor, fat or lean, white or black? It does not; the law of gravitation works for him infallibly, invariably, inflexibly, eternally, regardless of who or what he is. Who uses the laws governing the burning of gasoline to drive a car? Who uses the laws of friction to stop a car? Who uses the laws of electricity—the laws of light? Does it make any difference whether one is handsome or homely, whether he is freckled or pallid, whether he smokes or drinks or swears or goes to church or fights or steals or kills or loves? It does not. A murderer can drive a car or stop it. A clown can ride in an airplane. A fool can start or stop a dynamo. An idiot can set a fire. A preacher or a hobo can explode dynamite. A sister of charity or a woman of the street will burn a hand on a hot stove. Good or bad, saintly or vicious—law works alike for all, and everything works under law.

But some laws seem to be greater than others, to include others, to transcend others. For instance, the laws controlling the airplane seem to enable us to break the law of gravitation. Of course, they don't; they simply enable us to counteract the force of gravitation. The laws of the radio release us from conditions to which we have thought ourselves limited by other governing laws —laws of sound transmission. By studying these things I see that so soon as I begin working by *any* law I begin to benefit by it, and no other law can stop me; because all the laws of nature fit together, work together, help one another—they never work against one another. The law of gravitation helps me to use the airplane, it holds me down against the air. If it did not, I'd be flung off the world into space, airplane and all—not to mention other things that would happen. When I start my car, the laws governing the action of the gas engine seem to overcome the laws

of inertia and friction—but no law is broken. If it weren't for inertia there would be no momentum; if it weren't for friction my clutch would not grip and my tires would not take hold of the road. I do not break laws; I use them.

Now, a law that works at all always works. You say conditions affect laws? No; fog, for instance, only obscures the light of the stars to my eyes—the stars still shine. Static interferes with the radio only as it obscures the broadcasting for me; the broadcasting is there just the same. Law *always* works—anywhere—everywhere—now and forever. Two and two make four, by mathematical law, in New York or Kansas City, in Paris or Tokio, in the cathedral or the prison, in the home or the dive, in Earth or Mars, today or in Cæsar's time, now or in eternity.

If this law that I cannot get something for nothing, and that therefore I cannot give without receiving, is law, then it works with the same infallibility and continuity as all other laws. It makes no difference who I am, where I am, how much I weigh, what color my hair is, or what my character is, this law works for me just the same. It is commonly called the law of giving and receiving, and it can be stated this way: What I give out, comes back to me—multiplied—always. The "come-back" is like the yield from seed.

Now, if you agree so far, don't you see where this has led you? It has led you to recognize that you are where you are today because of what you have given out. You are getting it back multiplied, just as I'm getting mine. But what else does it mean? It also means that what you start giving out now is also going to start coming back to you—multiplied. You can change the crop you are reaping, but there's just one way to do it: you can change the seed you are planting—change the sort of thing you are giving out. I did. It works, and nobody can stop it; nothing can stop it, no circumstance, no apparent handicap, no

apparent misfortune, no "bad luck," no enemy, nobody who "has it in for you." What you give out comes back to you—what you begin giving out begins coming back to you. Any man, woman, or child can transform his life by transforming the thing he gives out.

Of course the first question that comes up in your mind (it was the first in my mind) is, "How long must I suffer for what I've already done"? That's an interesting point. Suppose we think a minute about law: If I am working a problem in arithmetic, and I have been getting the wrong answer over and over and over again; and if I suddenly find that I've been trying to work the problem by the wrong method—contrary to principle—in opposition to law; and if I stop going contrary to law and work with law, how long does it take me to get the right answer? Suppose that I am learning to drive a car, and I try to start it by stepping on the gas without shifting into gear; the car does not start. But when I shift into gear—in other words obey the law governing the case—and then "step on the gas," how long does it take the car to start? Suppose I have a boat with a hole in it; I find that when I put it into the water, it fills and sinks. Suppose that I obey the law governing boats, and stop the leak; how long does it take the boat to float? If I am locked in a room and don't know how to unlock the door, I stay there till I learn how, do I not? But when I learn how to obey the law of that lock, how soon do I get out?

You may think out as many other examples as you like of how law works for you the moment you begin to obey it, of how obedience *now* cancels the mistakes of yesterday, or of last year. Then come back to our argument and think this one over: So true and far-reaching and fundamental is this law of giving and receiving that it extends into our thoughts. There's a lot of talk these days about the power of thought, and some per-

sons are disposed to sneer at it. But there's more in it than these persons suppose, and they suffer because they don't realize the power of thought. It is true, too, that what you think comes back to you, multiplied. Is there a laugh in that for you? Well, can you do anything without first thinking about it? Is any discovery or invention, any work of art or book, any newspaper or tool, any manufacturing or any crime, any deed good or bad ever performed without some one's first thinking about it? In other words, everything that you do is first an idea in your mind. That is where it is first "created." If you make a chair, or a plan, or a steamship, or a printing press, or a bomb, or a broom, it must first take shape in your mind, as an idea. As a matter of fact, the idea of a thing is the real creation of it; the physical putting it together afterward is a mere copy of the idea in your mind.

We are accustomed to think that a certain amount of time and energy is required to make the visible copy of the idea—the visible chair, or plow, or broom. But the more perfectly we think it out—that is, create it as a complete idea in mind—the more quickly and perfectly we can create it in visible form; and as we think it out better and better, we find that we require less and less time to make the visible thing—and less and less energy. Newly invented machines, for instance, are usually crude, cumbersome, heavy, and require a lot of power to operate them. But as they are perfected—that is, as they are thought out—they become lighter, simpler, more efficient, are operated by less power, and do their work more quickly. In this process the time always comes when the thing which once took a long period and much labor to make is made at a speed so high that the production is in some cases almost instantaneous. If, when we began making this thing we had understood all the laws of its mak-

ing, we could have made it instantaneously without going through the process of learning how.

But that would have been a miracle! Exactly! The difference between what we call a natural process and what we call a miracle is largely a matter of the time required to reach the desired end. But doing a "miracle" is merely a matter of understanding the laws by which it is done. The first Ford car required months of grueling labor to build; today the Ford plants can make about five and one half cars a minute—or one about every ten seconds. Is that a miracle? Wouldn't it have been a miracle to produce a Ford every ten seconds, say thirty years ago? What makes it possible today? Knowledge of the laws.

Knowledge of the laws involved in anything is not only the most valuable knowledge that we can have but it is absolutely essential. Mr. Ford never would have made a car if he had started with no knowledge of the law. But he began by using what he had—probably by using something that he had been told, or had read, about the laws of mechanics. As he used the knowledge that he had, his knowledge grew—just as your muscle grows as you use it—or as intelligence grows by use—or anything else. And wouldn't Henry Ford have been foolish not to try out his first bits of knowledge about law?

Think this over and you'll see that anything men ever achieve is accomplished by knowledge of the law. Health, wealth, happiness, success, prosperity, freedom! Anything you want literally will come to you if you will obey its laws just as literally as you obey the law of gravitation.

Now, of course you see the direction of this argument. A man's work or a woman's work is not primarily to do something hard that brings the sweat, breaks the nails, tires the muscles, and exhausts the wind—something that is drudgery. Not at all. The secret of getting what you want

lies in obeying the law governing getting what you want.

What is that law? Why, it is just what we've been talking about—the law of giving and receiving.

Now, what is your first thought at this suggestion? You think, "What have I to give?" Perhaps you conclude that you have nothing. But Henry Ford had nothing—at the start—nothing but an idea. Heinz, the pickle man, of fifty-seven varieties fame, had nothing at the start—nothing but an idea. Woolworth, the five-and-ten-cent store man, had nothing at the start—nothing but an idea. Golden Rule Nash, the tailor, who built a business up from nothing to $12,000,000 in six years, had nothing at the start—nothing but an idea. But the curious thing about it is that these men all had the same idea. What was it? It was the idea of giving the world something that it needed—something of value. When they began acting on the idea by giving what they had to begin with, they learned how to give more, and so received more; and when they gave that, more came—until every one of them reached the point where he was successful and famous, and money rolled in upon him faster than he could use it.

It will work for you—this law. It has worked for me. It is working for you and for me whether we know it or not—whether we believe it or not. What you give out comes back to you—multiplied. If you don't get what you want, it's nobody's fault but your own. If I don't get what I want, it's nobody's fault but mine. The law works. If it works for me slowly at first, that is because I must learn by giving what I have, before I can get more knowledge of the law and thus have more to give. But if I will give what I have, where I am, to whomever needs it, I'll gain the knowledge and the things that I need. As I go on giving, I rapidly rise toward the point where I shall do easily and instantaneously the thing that now

takes me a long time to do—just as my hand gains skill and speed and ease with a hammer, or a drill, or a needle, or a baseball, or a boxing glove, or a hoe, or a tennis racket, or a camera, or a motor car, or a dynamo. Eventually, by using all the knowledge I have of law, in giving service to the world, I will gain the ability to do seeming miracles—as Henry Ford, Ty Cobb, Wm. Tilden, Barney Oldfield, Mary Pickford, Thomas Edison, and Luther Burbank have done.

If you believe that the foregoing argument is sound, has it occurred to you that the conclusion is not new? It's at least as old as the year 33 A. D. In other words, it has been taught to the world more or less ever since the time of Jesus Christ. In fact it was and is His teaching. Many people overlook the real teaching of Jesus of Nazareth. But listen: Didn't He say, "Give and it shall be given unto you, good measure, pressed down, shaken together and running over"? Whatever you think about Him religiously, did He know what He was talking about? Did He state a law?

We believe that Jesus of Nazareth did not merely found a religion, but that He taught a way to live—to live happily, successfully, prosperously. Didn't He say, "I came that ye may have life, and may have it abundantly"? In other words, He taught not merely a way to be good and moral and honest and industrious and all that, but a way to live by the law that brings success and money and fame and love and all the other things that we want. And the law He taught was, give—and give first—if you want to get anything. He voiced the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them." The wisest of the world's cynics say that you have to pay sometime for whatever you get. Jesus of Nazareth says, practically, "Pay as you enter." Select what you want, and pay first.

Maybe this sounds impracticable to you. It

did to me. But try it out. I did. You'll get results. I did. It won't fail you. It hasn't failed me. Why? Because there is just one maker of law in the universe and that is the power we call God, and that power made the law of giving and receiving. Give the best you have and look for the best in return. God challenges you and me to prove the promises He makes in the Bible, and these promises are simply statements of law which never fail of fulfillment. "Prove me now," says God, "whether I will not open the windows of heaven and pour you out a blessing greater than ye are able to receive." His only condition is that we shall "give first"—that's all. Commonly we do not take this sort of promise seriously; but it is sound and true. Is there anything wrong about the foregoing argument? God *is* the law. He is the law of love, which is only another name for the law of giving and receiving. If you will stop thinking of God as a joke, or as a terror, or as a myth, or as a dream, or as something far off and outside everyday life, and will think of Him as the Maker of the law of gravitation and of the law of love, one of which is just as real as the other—you'll get somewhere.

If you want to know how, the whole secret lies in beginning. The way to do it is to do it. Right where you are, now, begin to give something good to the person nearest to you, and keep on doing it, no matter what you seem to get back at first. *Do!* Don't talk! And you'll lift yourself out of your troubles, no matter what they seem to be or how deeply you seem to be sunk in them. Try it. You'll be surprised. I was. Try it as patiently and as hard as you would try to get a drink of water if you were very thirsty. You'll get a return, a reward, that you don't even dream of yet. You *will!* Don't let anybody fool you about it.

And besides, if it doesn't work, you don't have to keep on with it. But you will keep on—if you give it a fair chance to prove. Because—it works.

THE LORD'S WORK

THE UNITY WORK does not belong to Unity School; it does not belong to the workers at headquarters; it does not belong to the workers and students in the field. The Unity work belongs to none of these—it belongs to God; it is God's work. But God expresses through man, and Unity does this work in His name. In this sense it is our work and your work. Any one that is interested in Unity is a co-worker in this movement to establish God's kingdom in the earth. Because of the part that you have in this work, we are sure that you are interested in anything that affects Unity School.

In December *Unity* we announced that we had decided to increase the price of our periodicals. We believe that you will be glad to learn more about this change and how it will affect the work at Kansas City.

In 1914 the prices of materials and labor began to advance very rapidly, and since the peak was reached, the decline in prices has been slight. When prices advanced sharply at the outbreak of the world war we did not change our subscription price because we felt that many of our friends were so affected by the war that they should not be asked to bear additional expense. We maintained our price, with the result that for several years we have been sending out our periodicals at less than cost. We have been glad to do this because we have felt that ours is a vital message —a message vital to thousands who are struggling in negation and whom we wish to help to the extent of our ability.

The greater part of the cost of publishing most periodicals is covered by paid advertising. We have been urged to take such advertising, but we believe that, should we do so, we would be commercializing our work. We wish to present

our teaching in a form that is free from commercial advertising. The advertising announcements which we print tell about the various forms in which Unity School offers help to persons who are seeking the Light. This is a service that is welcomed by our readers, because it helps them in their study of Truth.

Many magazines are mailed unwrapped; but all Unity periodicals are wrapped. In order to save the cost of wrapping, we tried sending one of our periodicals unwrapped. But the protests from our readers were so many and so strong that we quickly abandoned this economy.

The foregoing are but two of the many things that we considered in our efforts to avoid increasing the price of our periodicals. Modern machinery, up-to-date methods, and volume production have kept our costs down. But all these factors have not offset the rise in the cost of materials and labor, and our publishing department has had a yearly deficit. When our subscribers numbered but a few thousand this deficit was small; but as our subscription lists have grown this loss has increased. This loss has been paid out of the love offerings which you so lovingly have sent. As our circulation has increased, we have had to use more and more of your offerings to meet this loss. This diversion of funds has reached the point where it seriously retards the growth of the departments which are supported entirely by love offerings.

We do not aim to make a profit on our publications; neither do we believe that our readers want their magazines at less than cost. We feel that it is in divine order to have the price of our periodicals cover the cost of publication and marketing. To make this adjustment we are increasing our subscription price from $1 to $1.50 a year. This change will be effective January 15, 1929, and will apply to all Unity periodicals, except *Unity Local Program* and *Unity Sunday School Leaflet.* The

price of single copies will be fifteen cents, except *Weekly Unity*, which will continue to sell at five cents.

With this change in effect, we shall be able to devote your love offerings largely to the support of departments such as Silent Unity, Silent-70, Good Words club, and others whose only source of income is your love offerings. Every year we give away thousands of dollars' worth of literature that is not charged against our publishing department. This free literature goes to prisons, orphanages, homes for the aged, schools, libraries, hospitals, and so forth. Unity centers receive credit for their unsold copies of Unity periodicals. The centers use such copies in their local free literature work. By this distribution of free literature Truth is brought to the attention of thousands of persons who need it most. Your love offerings make possible this missionary work, and we know that you would not want to see it curtailed in any way. The remainder of your offerings (what is left after all expenses in connection with the work of Unity School are paid) will be used to provide new buildings and equipment which are vitally necessary to the growth of Unity.

We gave this price change long and careful consideration. We took it to the Lord and prayed earnestly and faithfully over it, as our one desire is to do His will. We feel that we were divinely guided in our decision and that this move is what God would have us do to carry on His work in a bigger and better way. We ask the continuance of the loving and prayerful coöperation that you have always given so freely to Unity School.

For you, beloved co-worker in the harvest field of God, our prayer is: "Jehovah bless thee, and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace."

THE HOME

THE LAW OF EXPECTATION

By ALBERTA FLANDERS

"THE PICNIC will be such a good time, Mother!" Breathlessly, the little girl concluded her story with an anxious, "And you'll let me go, won't you?"

"Yes, dear, you may go to the picnic." The mother gazed fondly into upturned, pleading eyes. "But don't count too much on a good time." Then, as a puzzled shadow grew in the elated eyes, she explained:

"It isn't wise to expect too much of picnics, or of anything else. Because if we expect too much the chances are that the picnic or whatever-it-is won't be so good a time as we expected, and we'll be disappointed, and disappointment is hard to bear.

"Do you understand, dear?" she countered the child's puzzled, wide-eyed stare.

The little girl nodded. Turning quickly away, her doll clasped tightly in her arms, she ran outdoors to play.

She had not been entirely honest in appearing to understand her mother's explanation of why she must not expect too good a time at the picnic. She had nodded because it seemed the easiest thing to do. For a lump was forming in her throat and she felt tears smarting behind her eyelids. She did not want Mother to see the tears because, she told herself fiercely, there was nothing to cry about. When one was nine one didn't cry over nothing.

But suddenly, with her mother's words, a great weight had seemed to settle on her heart. It even

seemed as though the sun were shining less brightly. And it wasn't fun any more to think about the picnic. It didn't seem fun to play with her doll, either.

It was a puzzled little girl who followed a footpath back of the house to an orchard beyond, where she threw herself down under a favorite apple tree. She lay under the tree, depressed and saddened, because for some reason, not clear to her childish understanding, she must not expect too much of picnics or of anything else—ever.

That was the beginning. An impression had been made on the plastic mind of the child, which was to remain with her through life. The impression was strengthened as days grew into years. For at every outburst of enthusiastic expectation there was the mother, gently, kindly admonishing:

"Be careful, dear. Expectation is always greater than realization. It's far wiser, remember, to expect little and be happily disappointed."

Always the little girl listened with the same slightly dampened, slightly puzzled air.

Finally there came a day when, alone in her favorite retreat under the apple tree, she worked the problem out for herself.

If you expected good times or happiness, she decided, you were pretty sure not to get them; or if the good time came, something spoiled it; or if you were happy, the happiness could not last.

All right! There was a way to plan so as not to get hurt. You just must not let yourself expect things—happy things. If you didn't expect anything you couldn't be disappointed, and maybe something good would come and then you would be very, very happy.

There was a lift of her heart as she came to this conclusion. She had found the way to get ahead of fate or life or whatever the grown-up name was for the thing that kept you from getting what you wanted.

A childish philosophy had been formed that strengthened with the years—a negative philosophy that could bring only negative experiences, since it is a metaphysical principle that the subconscious mind produces in the life of an individual experiences that correspond to his dominant thought.

The child's experiences were not all negative, because it is impossible to keep good entirely out of any life; but the predominating ones were. Negative thinking developed brain grooves that were negative, hence disagreeable experiences tended to repeat themselves.

After many years, a discouraged and disillusioned woman sharply questioned herself—questioned life. From that questioning, from that reaching out for help, developed finally some knowledge of Truth principles. With the knowledge, by degrees came an answer to her questioning.

"What you subconsciously expect tends to become a reality for you. The work of the subconscious mind is to accept without reasoning or argument the suggestions which are passed on to it by the conscious mind and then work out those suggestions in your life."

The speaker of the evening paused in his lecture and self-understanding burst on the woman who was listening. Suddenly, she was a little girl again under an apple tree in an orchard. Her mother's words were beating in upon her consciousness: "It isn't wise to expect too much of picnics or of anything else." Negative expectations; passed on to her with the kindest intention. But what heartburning, what unhappiness, those expectations had brought!

Only a moment did she dwell on that point. For there was work to do. Reëducation was the immediate need. Negative thoughts must be transmuted into positive ones, positive thought grooves in the brain must replace negative ones.

For only so might ever-present good manifest in her life.

It was a happier woman who left the lecture hall. A woman no longer blind to the beautiful truth that God, good, is an active principle working in every life through the law of expectation.

Have you a little child in your home? What suggestions are you passing on to his impressionable, plastic mind? Are you helping the law of expectation to bring only good into his life?

THE LOVE OF GOD TAKES CARE OF YOU

At home, at school, at work, at play,
Wherever I may go or stay,
These words I always seem to see,
"The love of God takes care of me."
It's easier to do right things
When something in me sings and sings.
For then I hear as well as see,
"The love of God takes care of me."

I often listen for that song,
When something tempts me to the wrong,
For I am safe as I can be,
If love is taking care of me.
When all about me is the night,
If clouds are dark or stars are bright,
Across the sky I seem to see,
"The love of God takes care of me."

If some one else is lone and sad,
It always helps to make him glad,
To say, "Don't let yourself be blue;
The love of God takes care of you."
When Jesus said that God takes care
To number every little hair,
I'm sure He meant that, great or small,
The love of God takes care of all.

—*H. Edward Mills.*

THE EVER PRESENT REMEDY

By ALICE L. RUTH

Part II

(*How It Worked. As told by Mrs. Warren in a Letter to Mrs. Brooks.*)

Dear Friend:

So much of the unusual has come into my life in the last year that I am impelled to write you about it. First, I confess that our last conversation gave me a hurt feeling because of your implied belief that much of my trouble was my own fault, and I knew that I was not to blame for Mr. Warren's niggardly (excuse the word) conduct, or the waywardness of Jamie, or the hysterical temper of Annie.

Each child was determined to have its own way. Jamie was executive and silently carried his schemes to conclusion before I could find them out and protest. Annie gained her desires by weeping and by getting sick.

Mr. Warren's business takes him away most of the time, so that he was of no help in rearing the children, and when for brief periods he was at home, he was so unreasonable and so severe in his discipline that his absence became a relief.

Now, I'm not going to inflict on you details of the trouble that almost overwhelmed me soon after we last met, but it was sufficient to make me want to look away from it instead of miserably mulling over it. Just to ease my mind, I took the words that you had given me, peace, poise, power, harmony, nonresistance, and love, and I tried to concentrate on them. At first I couldn't; I just repeated the six words with a vague sense of their meaning, yet they seemed to rest my mind from its burden. As I gained control of my thoughts, I took each word separately in silent meditation, and I asked God to show me its meaning and its

usefulness to me. It was not long before the worried, anxious, and rebellious thoughts receded and I ceased to care about the false position that I seemed to be in. I no longer tried to set myself right by putting the blame where it seemed to me to belong. It was enough to know that God understood and that I could trust Him to right all apparent wrongs in due time, in His own way. It was really His affair, not mine. My business was to go right on living peace, poise, power, harmony, nonresistance and love. It was very difficult at first, but I practiced loving persons who I could love, and for others I coaxed the feeling of love to stay with me until I began to feel toward every one a spirit of kindness and good will. I praised the children. I tried to coöperate in Annie's plans as far as I could, kindly but firmly refusing to do so when her demands were impracticable; then I went my way, unmoved and nonresistant, within and without, leaving her lovingly in God's hands, knowing her to be His child. She soon developed the spirit of love and justice and recognized responsibility for her conduct, not expecting me to shield her or to indulge her in selfish desires. I quit fearing what Jamie would do next and turned him over to the ever present One. When Jamie faced the consequences of his headstrong acts, I didn't take his burden on myself and help him through with a project to which he knew I would not have consented had he first consulted me. I let him "shoulder his own" and learn the lesson that belonged to him.

My own calm and poise, my silent nonresistance, made possible by love and trust in God, saved many a stormy outburst of controversy in our home. I grew spiritually stronger, more direct in my conclusions, and more efficient. As I observed the sure working of constructive words, planted deep within me, vitalized by the Holy Spirit, growing into strong conviction and manifesting in my character and in my environment, I saw the

possibility of future happiness for my children by teaching them how to choose and how to use words. We began with The Prayer of Faith, which was our "grace before meat" every morning, and we practiced saying it silently when out walking or when resting in a park. We made affirmations of good will to all. We changed our negative, careless modes of expression: "I'm afraid I can't" became "I hope I can," or "I expect to." We made it a rule to speak in terms of approval or praise of people and things. The spirit of our home was changed; sharp words and unholy emotions faded away. When my husband, after an unusually long absence, came home, he sensed the difference and became more considerate and appreciative than he had ever been, and more generous.

I have learned that every true word has the presence of God in it; that is what gives it its vitalizing power. Our recognition of this truth gives our true words an added power. I thank you, my friend, for helping me by suggesting these true words. I have learned to use many others that are likewise effective. Grievances no longer find lodgment in my mind; I have given them their final dismissal. Many pleasant, happy things have I to tell you when we meet.

Your grateful, loving friend,

WINIFRED WARREN.

The End.

THE LIVING BREAD

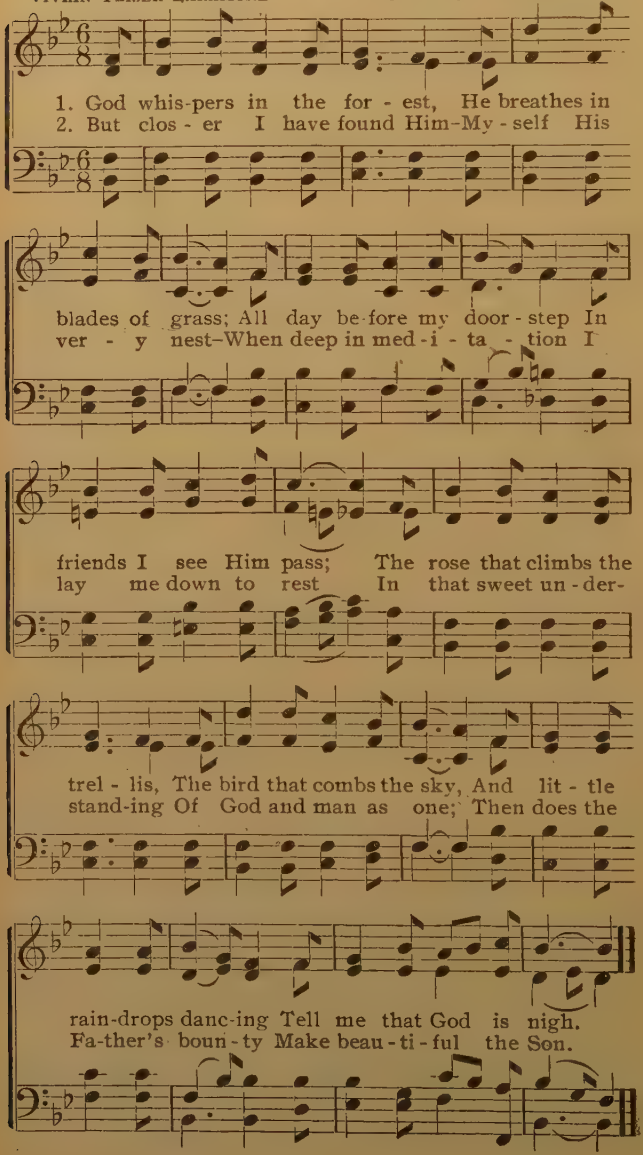
By THOMAS MCINTYRE

O God, we feel how much we need
Thy precious grace our souls to feed.
Then help us, while we eat and drink,
Upon Thy wondrous love to think.
And as we hunger for the bread
Which now upon the board is spread,
So may our spirits hungry be
To get the living bread from Thee.

MYSELF HIS VERY NEST

Words by
VIVIAN YEISER LARAMORE

Music by
CARLETON A. SCHEINERT


1. God whis-pers in the for - est, He breathes in
2. But clos - er I have found Him-My - self His
blades of grass; All day be-fore my door - step In
ver - y nest-When deep in med - i - ta - tion I
friends I see Him pass; The rose that climbs the
lay me down to rest In that sweet un - der-
trel - lis, The bird that combs the sky, And lit - tle
stand-ing Of God and man as one; Then does the
rain-drops danc-ing Tell me that God is nigh.
Fa-ther's boun - ty Make beau - ti - ful the Son.

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the truth itself will convince you.

LESSON 1, JANUARY 6, 1929.

Unity Subject—*God—A Loving, Providing Father.*

International Subject—*Our Heavenly Father.* —Matt. 6:24-34.

The following texts may be studied in connection with this lesson: Exod. 34:4-7; Psalms 103:1-5, 10-14; Isa. 40:27-31; John 3:3-6, 4:20-24, 8:40-47; Rom. 2:2-11, 8:14-17; I John 4:7-16.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto the measure of his life?

28. And why are ye anxious concerning raiment?

Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

GOLDEN TEXT—

Like as a father pitieth his children,
So Jehovah pitieth them that fear him.
—Psalms 103:13.

SILENT PRAYER—*I trust in God, the great Father of all, and He bountifully supplies my every need.*

The "two masters," mentioned in verse 24 of our lesson, refer to the inner spiritual reality—God—and to the material things of the manifest world. If we live altogether in the outer or material consciousness, believing that outer possessions and appearances are the real and true substance of life and the source of happiness and contentment, we shall have little love for or thought of the heavenly Father; the inner things of Spirit that are the true substance under and back of all manifestations will not appeal to us or even be known by us.

Outer "things" come and go; if we put our trust in them, anxiety is sure to be our portion. In this lesson, or treatment, against anxiety, Jesus

is seeking to heal the state of mind that dwells in outer seeming and that is therefore filled with fear and dread as regards the future. Instead of being anxious about our life, our food, our body, our temporal supply, we must change the basis of our thought by knowing the truth about our heavenly Father and by realizing how all creation is cared for by Him.

When man is anxious and fearful, he is not so well cared for as are the birds and flowers, because by the prohibitory power of his own thoughts he interferes with God's provision for his needs. If men lived as close to nature as the birds and flowers live, a thought atmosphere would be created that would connect the whole human family with the Oversoul, and intuition would become universal. Man then would not observe the wild animals to ascertain the character of the coming winter, but he would be informed direct in a far more comprehensive way about all the processes of nature. He would understand also how to overcome or adjust that in nature which seems to be inharmonious and destructive, such as great storms, and so forth. When this confidence in the Oversoul, the Father of all, is established in any individual, fear and anxiety are erased from his mind. "Our Heavenly Father rules, and I have nothing to fear," is a good treatment against anxiety.

"One is your Father, *even* he who is in heaven." "If ye then . . . know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Jesus' teaching concerning God was that God is a wise, kind, loving, ever-present, guiding, protecting, providing Father, and we must learn really to know Him as such.

"Your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these

things shall be added unto you." An understanding of Truth, an understanding of God the Father and of our relation to Him, a conscious knowledge and laying hold of the spiritual ideas that exist in the one Mind—God, our Father—and that have in them unlimited possibility: these constitute the kingdom of heaven and true riches. From them come forth abundant, unfailing supply to meet our every need.

In the various Scripture texts that are included in our lesson for today we find assurance after assurance of the providing, life-giving, pardoning, healing, renewing, strength-imparting character of God. "He giveth power to the faint; and to him that hath no might he increaseth strength." The idea of God as Spirit is also emphasized, and we are told of the necessity of being born again of Spirit and becoming so like Him (John 4:24 and 3:3-6) that we may enter consciously into divine sonship and partake of the rich blessings and supply that exist in His kingdom.

John also extols Him as love (I John 4:7-16), and concludes that since God, our Father, is love, we must be and express love. The true love of God must not only embrace every atom of our organisms, from the innermost spiritual center to the outermost material manifestation, but it must flow out from the soul to all the world in loving compassion and service. Thus shall our reward be great; in this consciousness and expression of love, we can never know any lack, nor any anxious moment. Every blessing of God will be ours. Our lives will be filled with plenty and with constant praise and thanksgiving to our heavenly Father.

QUESTIONS

1. To what do the two "masters" mentioned in the first verse of our lesson refer?

2. If we put our trust in outer "things," what

will be the result? Why is man sometimes not so well cared for as the birds and the flowers?

3. How are fear and anxiety erased from the mind?

4. What was Jesus' teaching concerning God?

5. What constitutes the kingdom of heaven and true riches?

6. Name some of the characteristics of God that are mentioned in the various Scripture texts that are included in our lesson for today.

7. Why must we be and express love? What is the result in our lives of our being and expressing love?

LESSON 2, JANUARY 13, 1929.

Unity Subject—*Sinlessness—Man's Heritage Through Christ.*

International Subject—*Sin.*—I John 1:5—2:6.

The following texts may be studied in connection with this lesson: Gen. 3:1-24, 6:5-8; Mark 7:14-23; Rom. 1:18-32, 3:10-18.

5. And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.

6. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:

7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

1. My little children, these things write I unto you that ye may not sin. And if any man sin, we

have an Advocate with the Father, Jesus Christ the righteous:

2. And he is the propitiation for our sins; and not for ours only, but also for the whole world.

3. And hereby we know that we know him, if we keep his commandments.

4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;

5. But whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him:

6. He that saith he abideth in him ought himself also to walk even as he walked.

GOLDEN TEXT—*If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.*—I John 1:8, 9.

SILENT PRAYER—*I am born of God; in Christ, I am sinless and pure.*

We are presenting this lesson from the standpoint of Truth, which is that there is no reality in sin or evil; only that which is of God, that which is perfect and good, is real and true.

What is called "sin" is in reality a missing of the mark, or a falling short of the divine law of being. In our thoughts, words, and acts we have erred because we are not fully aware of the truth. Because men have thought and acted out of harmony with the divine ideal of perfection, they have manifested imperfectly, they have suffered inharmonies of many kinds, and finally they have yielded their bodies to the grave. "The wages of sin is death"; all the troubles and sorrows of man that lead to death and the grave are also the wages of sin.

The fact that we do not always realize perfect health, perfect happiness, perfect understanding, perfect peace and joy, spiritual perfection in mind, body and affairs, proves that we have somewhere

fallen short of, or have not yet attained, God's perfect will for us; we have not yet become, manifestly, the full-grown, perfect creatures that He intends us to be.

But our case is not hopeless. Sin is not the hard reality that many men have erroneously supposed it to be. Such texts as Genesis 6:5, Romans 1:18-32 and 3:10-18 are not always true concerning all men; they are never really the whole truth of any man. They are not even relatively true of any one at this time, since many of our thoughts, words, and deeds are of, and according to, God and Truth. Every day we earnestly seek, by the cleansing power of the Christ light and life in us, to erase all that does not measure up to the God standard of perfect man. We expect to attain, right here on this earth, the Christ standard of perfect thinking, speaking, and doing.

We are striving to "walk in the light, as he is in the light." Christ in us is our light, and He points the way to full release from all unrighteousness. We give thanks that the "blood," or life, of the Son of God in us "cleanseth us from all sin" here and now.

"My little children," John says, "these things write I unto you that ye may not sin." "Beloved, now are we children of God . . . We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope *set* on him purifieth himself, even as he is pure. . . . And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not . . . *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous . . . Whosoever is begotten of God doeth no sin . . . he cannot sin, because he is begotten of God."

So you see that if we have really been "born anew," or "begotten of God," we cannot be sinners. If we have taken this stand in faith, we

must hold to the truth of our perfect sonship until it becomes wholly manifest in our lives (see Romans 6).

In the clearer light that is constantly shining from the Christ mind to the earth, our understanding of what is sinful is changing. Really only "whatsoever is not of faith is sin." So long as one has a doubt in his heart about anything that he has in his mind or desires to do, he should not do it. He should seek first for clearer light. "Let each man be fully assured in his own mind."

"To the pure all things are pure" has a deeper significance than has been realized. Shakespeare says: "There is nothing either good or bad, but thinking makes it so." There is truth in this. We know from experience that as a person becomes purified in his mind and heart, he senses less and less of evil about him, he contacts less and less of evil in his life. "For as he thinketh within himself, so is he."

We are constantly becoming, in the Christ light and practice, freer from old binding, limiting beliefs in sin and evil. Yet since we seek ever to express the true Christ spirit of unselfishness, love, and wisdom, we, in all our thinking and doing, heed such admonitions as "only *use* not your freedom for an occasion to the flesh, but through love be servants one to another," and "take heed lest by any means this liberty of yours become a stumblingblock to the weak."

Owing to the fact that man is in his infancy or childhood, as it were, and has not grown to full manhood, he plays with toys, he holds notions that he will discard as he comes into the place of a full-grown man in Christ. We do not call a little child a sinner because he is not a man, and because he does not think and act as a man. Neither do we think it sinful for a green apple to be sour and sometimes rather bitter. We know that it will change as it grows and ripens. If we would look on one another with the same under-

standing, we should cease to pronounce men sinful and wicked; we should forgive them in our thoughts, release them from condemnation, and thus help them to come more quickly into the understanding and expression of their innate divine sonship.

QUESTIONS

1. What is the truth as regards sin and evil?
2. What is that which is called sin?
3. Is it possible to attain manifest perfection here on this earth?
4. Why is our understanding of sin constantly changing? Really, what is the only sin?
5. What causes one to sense and to contact less and less of seeming evil?
6. To what fact is much so-called sin due?

LESSON 3, JANUARY 20, 1929.

Unity Subject—*Demonstrating over Error, through Christ.*

International Subject—*Christ the Savior.*—Luke 15:3-7; Rom. 5:6-10.

The following texts may be studied in connection with this lesson: Luke 2:11, 30-32; John 3:14-17, 10:9-11, 14-16, 27, 28; Acts 3:1-18; Rom. 5:1-5, 11; Phil. 2:5-11; II Tim. 1:9, 10.

3. And he spake unto them this parable, saying,
4. What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
5. And when he hath found it, he layeth it on his shoulders, rejoicing.
6. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.
7. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than

over ninety and nine righteous persons, who need no repentance.

6. For while we were yet weak, in due season Christ died for the ungodly.

7. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.

8. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, shall we be saved from the wrath *of God* through him.

10. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life.

GOLDEN TEXT—*And thou shalt call his name JESUS; for it is he that shall save his people from their sins.*—Matt. 1:21.

SILENT PRAYER—*"Rejoice with me, for I have found my sheep which was lost."*

The terms "Jesus" and "Christ" are used synonymously by most professed Christians of today. But a distinction must be perceived in order to get a true understanding of Jesus Christ, and of "Christ in you, the hope of glory," of which Paul wrote in Colossians 1:27.

Christ is the Son of God; Jesus was the son of man. Christ is the ideal man whom God in the beginning made in His image and likeness. Christ, the only-begotten Son of God, was the true self of Jesus, and is the true self of every man. Jesus knew this truth. He affirmed it, lived according to it, and demonstrated perfect Christ-likeness. Thus He became Jesus Christ—God manifest in the flesh, or God manifest in human form—a perfect pattern for all mankind to follow.

Jesus Christ is not only a pattern for us; He is also our Savior. In His work of entering fully into and demonstrating the Christ, or spiritual, consciousness in mind and body (which included

His seeming death on the cross and His manifest resurrection), He made a *way* for us out of sin and death into the fullness of manifest life. But we must enter into this "way" and follow Him to the overcoming of every error in thought, word, and deed, and to full entrance into the consciousness of divine sonship, in order really to accept and to make practicable His salvation in our lives. The ideal, as our Golden Text tells us, is to be saved *from* sin; and therefore from the effects of sin, the effects of sin being anxiety, fear, sickness, lack, troubles and sorrows of every kind, and death. (For further light on Jesus Christ as Savior and on how we can lay hold of and demonstrate this salvation, we suggest a study of the Unity tract, "Jesus Christ's Atonement," by Charles Fillmore.)

Jesus laid stress on the necessity of overcoming in order to enter the kingdom of heaven. We must be vigilant in correcting our thoughts and tendencies that fall short of the divine ideal—the perfect man. In the parable of the lost sheep we have a lesson that teaches the great need of lifting up every faculty and overcoming every error. We must not cease this work so long as there is left in us anything that is outside the kingdom.

An understanding of the law of thought shows us that every manifestation of a thinker partakes of all his characteristics. Therefore every so-called evil or sinful thought activity in one has a certain amount of good in it, a certain amount of life and intelligence—it is a thinking entity in itself, and it should be dealt with just as one deals with one's children. To ignore or to misjudge these children of the mind is unwise; they must be dealt with understandingly. The seeming error must be denied and the truth affirmed until a right adjustment within the consciousness takes place.

Jesus associated with publicans and sinners, not to become one of them, but to uplift them. The

Pharisees condemned Him because of His association with sinners. The pharisaical state of consciousness draws aside from sin, and by its assumption of righteousness without seeking to make really needed adjustments it fails to detect glaring errors in itself.

We should search ourselves to see if any of God's ideas of perfection (sheep) are missing. A character that is ninety-nine per cent good is very pure. Most of us might be content with such a high standard, but the Christ Spirit within ever admonishes us to go after the one per cent that is missing and to find it.

"There shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, who need no repentance." Heaven is peace and love and justice and goodness—it is the *real* of God and man. We accept this as a matter of course, and we rest in its harmony. But if there is a part of the consciousness that has been outside this heavenly condition, and we succeed in bringing it in, we rejoice over the demonstration. Then we say to our friends and neighbors, "Rejoice with me, for I have found my sheep which was lost."

QUESTIONS

1. How can we get a true understanding of Jesus Christ, and of "Christ in you, the hope of glory," of which Paul wrote?

2. Explain "Christ" and "Jesus."

3. How is Jesus Christ our Savior?

4. How may we make the salvation of Jesus Christ practicable in our lives?

5. Why must every faculty in us be lifted up and every error overcome? In adjusting these errors, should we ignore them? How should we deal with them?

6. Explain Luke 15:6, 7.

LESSON 4, JANUARY 27, 1929.

Unity Subject—*The Holy Spirit; Its Work in Man.*

International Subject—*The Holy Spirit.*—John 16:7-11; Rom. 8:12-17, 26, 27.

The following texts may be studied in connection with this lesson: Joel 2:28, 29; Luke 11:9-13; John 3:5-8, 14:16, 17, 26, 15:26, 27, 16:12-15; Acts 2:1-21, 32, 33; Rom. 8:1-11; I Cor. 12:1-13; Eph. 1:13, 14, 3:14-21, 4:1-6, 30.

7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

8. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to the Father, and ye behold me no more;

11. Of judgment, because the prince of this world hath been judged.

12. So then, brethren, we are debtors, not to the flesh, to live after the flesh:

13. For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.

14. For as many as are led by the Spirit of God, these are sons of God.

15. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit himself beareth witness with our spirit, that we are children of God:

17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him,* that we may be also glorified with *him.*

26. And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered;

27. And he that searcheth the hearts knoweth what

is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

GOLDEN TEXT—*For as many as are led by the Spirit of God, these are sons of God.*—Romans 8:14.

SILENT PRAYER—*By the power of the Holy Spirit active in me, I overcome error and enter into righteousness, peace, health, and eternal life.*

In the Trinity, we have Divine Mind (Father), the perfect Idea of that Mind (Son), and the Activity of this Idea in the universe and in man (Holy Spirit).

Jesus, in thought and in word, always made union with the Son, the Christ, or the Divine Idea of Man as it exists in the one Mind; therefore He became very conscious of the Holy Spirit within Him. By the power of this Spirit of truth He overcame the world (see John 16:33, last clause, and I John 2:15-17) and did His mighty works.

Jesus realized also that so long as He remained manifest in material form to His followers they would continue to focus all their attention on Him in a personal way; that thus they would fail to recognize the Spirit of truth within themselves. In order to overcome as Jesus overcame, it was necessary that they should consciously know the power and presence of the Spirit; hence arose the necessity that Jesus disappear from their mortal vision: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you."

"And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." In every man is the ideal or Christ self, and the false or mortal self. The spiritual image-and-likeness-of-God man is the real man. But the development of the seemingly mortal in man, through ignorance and sin, has given the appearance of a man other than the real. To be

convicted in respect of sin is to be convinced that we, in our personal or mortal self, are not righteous. To be convicted of righteousness is to know that in our true Christ self we are pure, sinless, and perfect, even as the heavenly Father is perfect.

Sinlessness is taught in the Bible, and we must demonstrate it. When ill-temper, vanity, greed, selfishness, or error of any kind appear, they should be denied, and the love, unselfishness, purity, uprightness, and integrity of the higher self should be affirmed until the Christ righteousness is fully realized and demonstrated.

The Spirit of truth, or Holy Spirit, also convicts of judgment. No one is really willing to admit that his own wrong thinking and doing are the cause of all his suffering, until he is convinced of it by Spirit; he looks about to find some one else to blame, even if he cannot think of any one but God as the one who is responsible for all the undesirable conditions in his life. He likes to think that the weather, or the food that he eats, is the cause of his sickness, and that death is a part of divine law and therefore inevitable. Such a view relieves him of a sense of responsibility. But in order to be delivered from sin and its effects one must be convinced of sin and of the judgment for sin. When one sees the connection between sin and its results, he is convicted of judgment, is ready to let go of error, and is eager to lay hold of righteousness.

Righteousness leads to life; by the power of the Holy Spirit within, man is enabled to change his whole manner of living and so enter into eternal life. "If ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." The Holy Spirit also leads man into a consciousness of his divine sonship and inheritance, "For as many as are led by the Spirit of God, these are sons of God. . . . The Spirit himself beareth witness with our spirit,

that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*"—in other words, if we go all the way with Him to the full crossing out of the mortal, personal self—"that we may be also glorified with *him*."

QUESTIONS

1. What is the Holy Spirit?
2. How did Jesus become so very conscious of the Holy Spirit within Him? What was the result?
3. In order to overcome as Jesus overcame, what is necessary? Why did Jesus disappear from the mortal vision of His followers?
4. How does the Holy Spirit convict man in respect of sin? What is it to be convicted of righteousness?
5. The Holy Spirit also convicts of judgment; what does this mean?
6. What leads man into life, and into a consciousness of his divine sonship and inheritance?

THE MESSAGE OF THE NEW YEAR

I asked the New Year for some message sweet.
Some rule of life with which to guide my feet;
I asked, and paused: he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes! this thing, all other things above:
God's will to love."

—*Selected.*

SILENT UNITY

ILLUMINATION THOUGHT

January 20 to February 19

The light of faith reveals the light of life to me.

You can realize your hope for more good in your life by changing your hope into faith. Believe that you have received, and you shall receive. This is the promise of Jesus.

Paul says, "We have our hope set on the living God." In order to receive blessings from God, you must center your attention on God—God within you. You must also give God's will full right of way. Be willing to put aside your personal will and desires. Desire only that God's will be done in all things. Make this covenant with God, and faithfully keep it:

I am willing, O God, that Thy will shall be done in me and in all my affairs.

To friends and loved ones silently speak these words:

I am willing that God's will shall be done in you and in all your affairs.

Have faith that God will bring about that which is for your highest good and for the highest good of your friends. Daily meditation on our illumination thought, given on this page, will increase your consciousness of faith. Silent Unity will pray *with* you, for greater faith, whenever you so request.

God bless you, and fill you to overflowing with faith and a willing, obedient spirit.

SILENT UNITY DEPARTMENT
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

HEALING THOUGHT

January 20 to February 19

At 9 p. m. each day, will you join in the affirming of this truth?

I have faith in the constructive power of the Holy Spirit that is now restoring and rebuilding my body.

Holy Spirit is the builder of wholeness.

Have faith in it.

Holy Spirit and the restorative power of Nature are one.

Bless its constructive work.

God through Christ inspires Holy Spirit to make creation whole.

Call on His Holy Name.

Holy Spirit reveals the Father, bears witness to His goodness, by inspiring you with good thoughts.

Are you coöperating with Holy Spirit?

Jesus Christ had the coöperation of Holy Spirit in His mighty works. "He breathed on them, and saith unto them, Receive ye the Holy Spirit."

Breathe on your body and say, "In the name of Jesus Christ, receive ye the Holy Spirit."

PROSPERITY THOUGHT

January 20 to February 19

At 12 noon each day, will you join in the affirming of this truth?

I have faith in the substance of God working in and through me to increase and to make manifest my prosperity.

Paul says that by faith the worlds were framed by the Word of God, that from the unseen the visible appeared. Jesus said, "Have faith in God."

"God is Spirit." Man is Spirit. Spirit cannot be separated; consequently the real of every man is Spirit.

Through faith in Spirit-God within man, you lay hold of Spirit.

Spirit substance interpenetrates mind and body. Out of Spirit substance Spirit mind forms the patterns of things visible.

Coöperating with Spirit mind man draws Spirit substance out of the formless into the formed.

Follow Jesus. Look up to heaven, bless, praise, and give thanks for what you have, however small, and you will attract the unlimited supply.

PRAYERS ANSWERED

"What hath God wrought!"

[These letters from persons who prayed with Silent Unity show that God does answer prayer.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, the name and date of periodical from which testimonial was taken.—*The Editors.*]

I WILL COME AND HEAL

Alliance, Nebr.—In my first letter I asked prayers for the healing of pains in my back and legs. I had suffered twenty years with an attack about two or three months apart from one week to ten days' duration each. I had got so I had to take opiates to relieve the pain, and they had been diagnosed as a half dozen different diseases. When I wrote to Unity I felt an attack coming on. It proved to be of two or three days' duration and not very severe, and I have not had the slightest pain since. That was two years ago. If I had never gained more than that from your prayers, I would still be preaching Silent Unity to every one; but I have asked for help many times and in every instance have received benefit, sometimes wonderful help.—*Mrs. H. B.*

Fort Worth, Tex.—I wrote to you telling you that my gums were badly abscessed with pyorrhea and the dentist said that all my teeth would have to be pulled out. I asked you to pray with me for my healing, as I hated to lose so many good teeth. I received immediate relief and did not think any more about it until I went to see the dentist about having some bridge work done. He asked me if I had had my teeth treated, as they seemed to be healed. I praise God every day. —*Mrs. M. B.*

Cincinnati, Ohio—Some time ago I wrote you asking for prayers that I might be relieved of a goiter that was causing me much pain and was getting larger each day. Now I have no pain and I have no signs of goiter. I cannot tell you how happy I am and how many times I turn to Unity for help now that I know how easy it is to receive. I inclose a love gift. —*L. W.*

Fresno, Calif.—My mother had suffered from neuritis for several years and for the last year had been almost unable to eat. She had to drink water from a teaspoon. She could not walk without suffering terribly, and finally she became delirious. The doctors were very much discouraged. About a month ago I wrote to you to ask for prayers for her. Thanks to the Father, she is now entirely healed and we are very happy.—*Mrs. D. L. M.*

Falfurrias, Tex.—About five weeks ago I wired you to treat I—— W—— for gangrene poisoning, which had set in after an operation. The doctors held out no hope for her. For four days she had been unable to take any nourishment and the doctors could not stop her vomiting. The vomiting stopped two hours after I wired you. She improved so fast that no one understood how such a miracle had happened. She has now been home from the hospital three weeks, and she says that she is feeling better than she ever felt in all her life. Many thanks.—*B. G.*

Oklahoma City, Okla.—About a month ago my sister wired you for help for me. I had been taken suddenly ill and at that time there seemed very little hope of my recovery. The doctors had stated that there was nothing more that they could do. However, thanks to your help and that of my sister and nurse—both of whom are students of Truth, and who worked with you and put all that they knew of Unity teachings into effect—I rallied after a short time. I have now had a complete recovery, and am able to be at my work.

We all are convinced that I was divinely healed. It is hard for me to find words to express to you my gratitude for your help.

The Unity teachings have been a great comfort and help to us. Inclosed please find a small offering. We praise and thank the Lord constantly for His great goodness to us.—*C. L. W.*

Malakoff, Tex.—Not long ago I wrote you in regard to my son, whose hands had been covered with blisters for two years. He came in one morning recently and said, "Oh, Mother, look at my hands." There was not a blister on them.—*Mrs. W. N. F.*

Chicago, Ill.—I want to report to you the blessing that my cousin received through your prayers. She

was in a critical condition from the after effects of a triple abdominal operation. She was unable to sit up and was becoming very despondent on account of her weakened condition. I called Silent Unity for help and in less than twenty-four hours she got up and ate her meal at the dining room table. She has been gaining in strength ever since.—*E. A. S.*

Floral Park, L. I.—I had a lump in my left breast. My doctor told me that the only possible cure would be by an operation within three weeks. A friend told me about Unity; so I wrote to you and prayed daily. I tried to forget about my troubles. The day that I received your kind letter I felt for the lump and, praise God, it was gone.—*Mrs. L. E. F.*

Cleveland, Ohio—I want to thank you for what your prayers have done for me. I have been completely healed of kidney trouble from which I had suffered for a long time. I thank God for this wonderful blessing. —*L. S.*

FILLED WITH PLENTY

Hyde, Pa.—I have kept the prosperity thought foremost in my mind morning, noon, and night. According to appearances, Christmas was going to be the poorest in my life. About a week before Christmas, God's supply started to roll in, and by Christmas morning I had received $41 in cash besides an abundance of good things to eat, and every necessary thing for the children. I received a bridge lamp from my Sunday School class. I believe that this good came in answer to my prayers through you. May God bless you and continue to pour out His fullness upon you. —*T. B.*

San Antonio, Tex.—This is to inform you that my prayers and yours have been answered. I asked you to pray that I might obtain employment which I greatly needed. I had not the least idea that I would get the job of my choice, a job that I had held once before. To my surprise my former employer asked me to work for him again, and he also gave me a raise in salary. I am very happy, and I am thankful to God and to you.—*Mrs. H. B. B.*

East Dedham, Mass.—Early in the spring I wrote to you and told you that I had heard of a position that

offered many advantages over the position that I was holding. You answered that if I could serve God in a greater capacity in the new position, I would probably obtain it. I interviewed my prospective employer. He stated that I would get about five dollars less than I was making, but that after three or four months my monthly check would be $20 larger, so with that prospect in view I agreed to take the position. I was told to report for work the first of the next month. At the end of the month, on receiving my first pay check, I found that they had given me the promised $20 increase. The working conditions are very pleasant. —*D. L. W.*

Milford, Mass.—I wrote you asking for help to sell our household effects. Before you had received my letter some one came and bought our furniture as it stood; this saved us work and worry. We thought that the demonstration was wonderful because people had told us that we would have a hard time to sell anything.

We thank you for the great help that we have received.—*Mrs. W. W.*

Detroit, Mich.—I cannot wait until the thirty days are up to let you know how God has answered our prayers. I asked you to pray with me that my husband's wages would be raised. He received a raise of $5 a week. I asked you also to pray with me that by Christmas we might see our way clear to finish paying for a lot that we are buying. That prayer also has been answered.

May God bless you all.—*Mrs. R. M. C.*

HE SHALL HAVE ABUNDANCE

Swanton, Ohio—I am mailing you my second prosperity bank. Financial conditions have greatly improved. My husband had been out of work for nearly six months, although he had scoured the country for a job. Now he has the best position he has ever had. It was just handed to him. I thank God for the many blessings that have come to us. —*Mrs. E. A. R.*

Mexico, D. F., Mexico—The prosperity bank had scarcely reached me when I was offered extra work from an entirely unexpected source. The fol-

lowing week I was able to sell some articles which I had not entertained any hope of selling, and the purchaser voluntarily offered a very good price. Again this last week I had still another chance to do extra work; and even the business of a friend of mine, in which I am indirectly interested, has now the happy appearance of coming to a successful conclusion after many months of confusion and disappointment. From the bottom of my heart I thank God for these many blessings.

Just a word, too, about *Unity Daily Word.* Its compact form makes it very convenient to carry so that it may be read at odd moments; and its declarations almost always seem to have been written for one's particular need on any particular day. I enjoy it very much and am much benefited by it.—*R. R. C.*

Los Angeles, Calif.—I want to tell you the blessings we have received through the prosperity bank plan. At the time I wrote, my husband had been out of work for some time, and it seemed that there would not be an opening anywhere. He wished to go into business for himself but did not have sufficient funds. He was discouraged. I told him that I would write for a prosperity bank, as I felt sure that it would help us. After I received the bank my husband had an opportunity to become a partner in an established business, and he gladly accepted.—*Mrs. J. N.*

Portland, Oregon—I have prospered in many ways since I received the prosperity bank. Three days after I received the bank I sold my automobile, without any difficulty. In less than two weeks I sold my house, which every one told me I would have a hard time selling. I also sold some of my furniture very quickly and easily. Many other things have worked out to my advantage and I have been very happy all the time. I am very thankful.—*G. E.*

SEARCH THE SCRIPTURES

Kansas City, Mo.—Inclosed find my love offering of $100 to help in your good work. I truly feel that the Unity correspondence school is the greatest school the world has ever known. I feel so grateful for the help that I have received that I want to help give this wonderful course to others. I cannot begin to tell of

the many ways I have been able to apply the principles that I am learning in the correspondence course. I am grateful to God and to Unity School for a course of study that increases my consciousness of health, happiness, and prosperity, and enables me to bring these good things into manifestation to a greater degree with each lesson. When I went to business college I had to wait until I had completed my course before I could get any returns on it, but that is not the case with this course. I thank God for His abundant, omnipresent substance, in which is all the good that we can possibly use or desire. I thank God also for the Unity correspondence course, which is teaching me how to bring good into manifestation right here, right now. —*R. M. C.*

MY HELP COMETH FROM JEHOVAH

Cherry Valley, Ark.—I am enjoying *Unity Daily Word* and *Weekly Unity* for myself very much. My children and grandchildren like *Youth* and *Wee Wisdom* and are getting more and more interested in same. I thank God daily that I learned about Unity, and I can never tell all the help I have received through its literature and prayers. A year ago I had never heard about this great work, and in what deep gloom of worry and sickness my family and myself were! Now we are well and our prosperity is on its way. We are slowly coming into our own. You may use anything I write you as a testimonial, for I am happy to tell of the great help I have received and am anxious to help others.—*Mrs. F. B. M.*

Rochester, N. Y.—I thank God for all the blessings that I have received since becoming a reader of *Weekly Unity*. It has helped me in my home, in my business, and in health for myself, for my children, and for my husband. God bless every one of you.—*E. M. H.*

Cleveland, Ohio—I was so full of thoughts of my troubles that I did not know how to lay them down and look to God for help. However, study of *Weekly Unity* and *Unity Daily Word* gradually helped me out of my rut, and one day I let go of my troubles and went about singing. Every time that a negative thought tried to intrude, I sang louder. My work now is a pleasure. My husband's disposition has improved

wonderfully; he is conscientiously doing his share toward making our home a happy one. Prosperity has come to us. My days seem one round of joyous "Thank God's."—*Mrs. F. P. H.*

FREE FROM CARES

Herington, Kans.—I thank you for your help and for your loving letter and affirmation in response to my appeal to be rid of ants.

At the time of my writing to you, the ants seemed to be almost everywhere—in the living room and in the kitchen, on the floors, walls, and tables. I had never before seen so many at one time. I found the promise true, "Before they call, I will answer." On my return from mailing my letter to you, the ants were gone.

The relief is tremendous. I repeat many times a day, "Thank you, Father." May God bless Unity. —*Mrs. F. L.*

Chicago, Ill.—About six weeks ago I wrote you asking you to pray that I might be rid of the tobacco habit. For several weeks it seemed that I used more tobacco than ever and then very suddenly the habit of fifteen years' standing was gone. I have not used tobacco for three weeks, and I have not wanted it. —*A. B.*

FOR BY THY WORDS

Houston, Tex.—About a year and a half ago I joined the club. I have seemed at times to get far away from good words, but I had to learn more definitely just how powerful words are, and I surely have a much greater knowledge now, by experience. I thank God many times a day that He is helping me to cleanse my conversation. Yours is a wonderful department of Unity. The power of words should be learned by all and it is wonderful to think that your work is spreading this particular phase of the Gospel. I bless the inclosed love offering.—*M. J. B.*

Okeene, Okla.—Your letters are always a source of inspiration to me. Kind and loving words surely have wonderful power for good. I am making progress in the use of uplifting and kind words, because every time I start to say unkind things about any one, something

seems to stop me and I begin to look for the good in him. I have been a telephone operator and in that capacity I found occasion to return kind words for sarcastic ones.—*A. C.*

LOVE ONE ANOTHER

Atlanta, Ga.—For a while it seemed that I could not get "tuned in" with the divine law. But now, praise God, I have harmony at home, good business, debts taken care of when they are due, a clean, honest partner, good friends, the joy that comes with a deeper and deeper understanding of Being.—*R. P. G.*

Cushing, Okla.—I have been benefited greatly since becoming a member of the Good Words club. Just the other day I had a demonstration of what loving words will do in exchange for cross ones. My husband came in from work feeling very irritable. He did not answer me when I spoke to him. At first I was inclined to feel hurt because I had done nothing to occasion such treatment. Silently I repeated different little prayers, one being The Prayer of Faith, and placed him in God's hands. Before long I could see that he was beginning to feel ashamed of himself, and soon he was talking as though nothing had happened.

I have been cured of a short temper, and also of using negative words. I have ceased to find pleasure in reading or listening to negative things, and I am truly thankful for Unity because it has taught me the good things in life. Love so fills my being that indeed I am a different person. I sincerely thank you for your interest in me.—*Mrs. R. B.*

I AM THE LIGHT

New York, N. Y.—The help that I have received through Unity has been truly wonderful. The troubles that I imagined existed in our family have cleared away. True understanding has now taken its place in my consciousness. Before, everything seemed complicated and I seemed incompetent to see my way. Now I know the truth; the Christ within me shows me the way. Through my keeping to universal law my affairs are straightened out and I live in peace and harmony. This is what I have longed for.—*G. I.*

Hayward, Calif.—Through *Unity* I learned to trust

in God to supply all my needs. My life is completely changed. I cannot thank you enough for my awakening.—*A. M.*

WHAT HATH GOD WROUGHT

Flushing, N. Y.—I have received your station frequently and I enjoy your programs thoroughly. I rate them as good as any on the air.—*H. C. E.*

Pendleton, Oregon—If only you knew how many sick persons are being helped by the Unity radio services! I know of several families here in Pendleton who have radios in their homes only for the purpose of hearing Unity School's broadcasting. The radio is helping to fulfill the command of Jesus Christ to go forth and preach the gospel to every living creature. My mother, who for ten years has been an invalid, suffering from rheumatism, is now beginning to help herself about through hearing the teaching of the Unity School of Christianity and through prayer. I have been helped also.—*Mrs. P. K.*

Nevada, Mo.—Every morning at eleven o'clock I listen to your devotional services and they help me very much.—*Mrs. P. B.*

Harrisonville, Mo.—I cannot begin to tell you how much I enjoy the talks that I hear over WOQ.

I thank Unity for its many helpful programs. —*Mrs. W. M. F.*

HE IS MY REFUGE

New York, N. Y.—Inclosed is $5 which I saved in my prosperity bank. I have blessed the bill and with it go my best thoughts for the prosperity of Unity School of Christianity and all its healers. One of the biggest blessings which came to me during my use of the prosperity bank drill was the return of my wife to my home. I wrote you weeks ago about my wife's being a patient in an insane asylum. Thanks to God and to Unity, my wife is in her right mind and is doing her own housework. I also wish to say that my salary was increased six dollars a week. There seems to be a wonderful sense of peace and harmony in our home where formerly everything seemed in a state of confusion. My son is getting along well in his work. —*H. B.*

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Continue your special prayers until this all manifests; this is giving your prosperity bank a good chance to make good.

Suppose that you were to start east from Chicago and, after a time, decide that New York is not east of Chicago because you did not reach it by traveling east. Would this prove that New York is not east of Chicago? Of course not; there might be other explanations of your failure to reach New York: you might have wandered off the right road or have given up the journey before you had gone far enough.

This illustrates your position as regards the prosperity law and your practice of it in connection with the prosperity bank that we sent to you. It is not a question, as you put it, of the law's "making good," but of your "making good." The law is certain and unchanging, like the location of New York; but the law's producing a bountiful supply for you depends on whether or not you obey it with faithfulness, care, and diligence.

The rules for reaching spiritual prosperity are just as exact as the rules for reaching New York. To reach his destination or goal one must keep on the right road and must keep going long enough. On the road to prosperity your thoughts determine your progress. When you spend time and energy thinking about money that is due you, you are wandering off the right road. When you order an attorney to take action against your debtors you are not headed toward the goal. Unless you conscientiously study and apply the instructions given with the prosperity bank, you are lagging instead of pushing on toward the mark.

We ask, in the spirit of sincere and loving

interest, that you study the prosperity bank instructions until you know them virtually by heart. Follow them in your daily thinking and living. Be faithful in your daily drill with the bank, even though you may not always have a coin to drop into the bank. Above all, be faithful in thinking thoughts of plenty. By right thinking and earnest prayer you will enter into the new world of peace, joy, and abundance.

I ask your prayers for improvement of my mental condition. I ask God's help to restore me to my former self before it is too late. In my weakened condition I am troubled with invisibles who make my life dreadful. What shall I do?

We have declared the Truth that has set you free; you are free now. You will have to learn that you are unfettered, however, before you can benefit by your freedom. It is necessary that you bring all your thoughts to the point of thinking that you are free. Then you will realize your freedom. There is only one Mind and one Presence—God, the good. All beings exist in this one Mind as states of consciousness, or individual minds, expressing the ideas of the one Mind. There are countless lesser states of consciousness. These lesser states of consciousness exist in every individual who has not established himself wholly in the Christ consciousness. But you are not affected by the lesser states of mind unless you by your thoughts identify yourself with them. You give power to, and draw to yourself, whatever you think about, just as a magnet draws to itself metals magnetic in character. Remember that there are metals which a magnet will not draw to itself. Likewise you can establish yourself in a new state of mind, so different in character from the thoughts and forces that now disturb you and weaken you that these thoughts and forces will not be attracted to you.

There are two ways to use the ideas of the one

Mind. The human or mortal way combines divine ideas unwisely and results in sickness, fear, worry, hatred, and lack. The Christ way, which is the God-given way, uses the ideas of the one Mind in the deliberate, definite, and ceaseless habit of seeing only good, thinking only good, believing only good, and dwelling on only the pure, free, lovely, and wholesome things of life.

When an individual believes in two powers, one good and one evil, he must ask the help of the Holy Spirit. When such help is asked for, he must at once believe that the help is given, even before he is cognizant of any definite change in his life. He must be faithful and loyal to the Holy Spirit and must claim for himself, over and over again, the Truth and freedom that he desires. When old thoughts seek to enter his mind, he must affirm in this way: *There is nothing but the Christ mind in me and round me. I now rest in peace and I have nothing to fear. God has created all that there is. I live, move, and have my being in Him.*

Do not for one moment surrender to the old belief that there are invisibles making your life miserable. This old belief is a lie, and it is the father of all the lies that are seeking to express in your mind and in your affairs. Call the error appearance a lie and declare that the Truth is now established in you and has cast out all lies, and you will be free. You are a new creature in Christ Jesus. Jesus Christ has merged His consciousness of the power and the life of God with the universal consciousness, so that every individual may identify himself with God and partake of the Jesus Christ realization of power, life, love, and freedom. By making this identification, you will unfold into the radiant, poised, healthy, and capable creature that you are in reality.

Can we, or should we, picture an exact thing? For instance, if you wish to marry a certain person who is dear to you is it right to picture yourself in a

beautiful, happy home with this particular person, or should one ask for the divine companion?

The power of thought should be studied by every individual. Spiritual development will accompany this study when the student exercises his mental powers in accord with the higher law, or the higher activity of the law.

Divine law acts on three planes of consciousness, the physical, the mental, and the spiritual. "As he thinketh within himself, so is he," is the statement of the mental law. The application of the law of right thinking will bring about good and sure physical results. Spiritual law works according to one's faith and thought and word. "I create the fruit of the lips." Thinking always precedes speaking.

An understanding of the law of thought and of the power latent in man as a result of thought involves great spiritual responsibility. Power unwisely directed is destructive.

You can visualize and persistently hold to your plan until it materializes. But when your plans restrict the actions of other persons you are trespassing on their divine right to order their lives according to the will of their indwelling Spirit. The right use of thought places the universal good ahead of self-gain.

You would resent the thought that another person had the right to coerce you against your will. Divine love in your heart will draw to you your own. Picture the home that you desire, if you choose, but let the Lord work out the details. God's will for you is always good and good includes your joy and happiness. You need not fear to place your desires fully in His hands, and to await the fulfilling of His will.

The highest activity of the mind is to image—that is, to picture—only that which is eternally true of God. Then every thought that you send out will cheer, bless, purify, and heal.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

HIS HONOR WORTH SIXTEEN MILLION

"Better is a little, with righteousness, than great revenues with injustice," says the Bible. A little is better because, for one thing, peace of mind accompanies righteousness.

For such peace of mind Lola Sheldon Armour and Mrs. John J. Mitchell recently gave up sixteen million dollars. J. Ogden Armour, famous capitalist and packer, husband of one of the women just mentioned and father of the other, was heavily involved in debt when he passed away last summer. According to law these two women are not required to take care of Mr. Armour's indebtedness, but they insist on doing so rather than permit any possible suffering by others who might be affected. We reprint the account almost in its entirety, as published in the Kansas City Star:

J. Ogden Armour will receive from the hands of his widow, Lola Sheldon Armour, and their daughter, Mrs. John J. Mitchell, one of the greatest tributes and loving memorials ever given a husband and father.

Minted into dollars and cents, the cost at the outset is sixteen million dollars. Experts figure that within the next twenty years the value of this gift of affection and principle will approximate many times that amount. Voluntarily, happily, and generously, Mrs. Armour and Mrs. Mitchell are taking this sixteen million out of their pockets, not to buy marble and stone nor to build a great educational or charitable foundation. Instead they are achieving something far more enduring—the perpetuation of integrity. Their memorial is for a principle through a principle.

They choose to assume responsibility for every cent of indebtedness charged against the late J. Ogden Armour, even though much of it has been "disputedly debited." The integrity of the Armour name is a fam-

ily tradition. J. Ogden Armour's widow and daughter intend to see that the tradition is preserved. . . .

"Sometimes [said Mrs. Armour] the consequences of unjust debts are so dire that their payment becomes a matter of justice for those who would suffer otherwise.

"Mrs. Mitchell and I are in a position to clean off every dollar charged against Mr. Armour and we are going to do so as soon as a few legal formalities can be arranged.

"I will say this, however, that my own upbringing in New England was of so strict a nature that to me a debt is hateful. Under any other circumstances both Mrs. Mitchell and I would have felt that our duty was clear.

"Mr. Armour kept a clean slate. His personal integrity and his family honor were indivisible in his mind.

"I would not rest . . . if others were suffering because of investment in anything for which he was even indirectly responsible. . . .

"There is not to be a single suspicion of a shadow on the name of my husband and my daughter's father. No sacrifice would be too great for that. But we do not feel it is a sacrifice, and I wish the public would not consider it so.

"It is our privilege to do the one thing on earth Mr. Armour would have wanted done. What else could there be to do and to—feel right?"

ACTION AT LAST

Ezekiel, the Bible prophet, had a very clear understanding regarding matters of parentage, and he tried to share his understanding with his hearers. "The son shall not bear the iniquity of the father," he declared. He realized that only the sinner pays the penalty of his sin.

Jesus Christ revealed the same truth in another way. In the 18th chapter of Matthew, He makes it very plain that it is a sin for an adult to cause a little child to stumble, to suffer, or to be despised. He says that it were better for such a person if "a great millstone should be hanged

about his neck, and *that* he should be sunk in the depth of the sea."

And now, after nearly two thousand years, the world is coming to realize those truths made so plain by Ezekiel and by Jesus. For instance, consider the statement made last summer by the California Department of Public Health:

All births are legitimate and all children are legitimately born.

If there is any illegitimacy involved in the process it pertains to the parents and not the children. There may be illegitimate parents, but it is to be deplored that many sections of our so-called civilized society will still insist upon stigmatizing the children. This is a relic of the dark ages and should be abrogated without further delay from our minds and actions.

Consider, too, the following editorial comment made by the San Francisco News:

Thus California wipes out from its records the age-old bar sinister and turns over a new page of history. Its action is high-minded and straight-minded. The miracle of birth must not be stigmatized by man-made morality. A child's a child for a' that. And it is to our shame that it was ever otherwise.

WOULD FURTHER UNIVERSAL BROTHERHOOD

John J. Carty, a vice president of the American Telephone and Telegraph company, was recently awarded the John Fritz medal, "for pioneer achievement in telephone engineering and in the development of scientific research in the telephone art." That Mr. Carty's achievements in telephony are inspired by a very great vision is indicated by the statement credited to him and printed in a circular distributed by the telephone company in New York City. Mr. Carty declares: "I have faith that we shall some day build up a great world telephone system making necessary to all the nations the use of a common language which will join all the peoples of the earth into one brotherhood."

PUBLISHERS' DEPARTMENT

To note the progress of a new idea is always interesting. Early in 1928 Unity adopted the policy of bringing out only one standard edition of new books and of reprints of old books. This edition was to be a cloth bound edition to sell for $1—no paper covered books and no de luxe editions. The idea has proved very popular. Due to quantity orders for cloth bound books we have been able to sell an attractive, substantial cloth-bound book for $.50 less than we formerly sold cloth bound books and for only $.25 more than we sold the paper covered books.

As concrete evidence of the success of this idea, our records show that we produced and sold in 1928 more cloth bound books than in all previous years combined.

Selected Studies, by Imelda Octavia Shanklin, is a book that, once read, is not forgotten. The chapter titles give one an idea what to expect from the book: Communion—All Things Made New—Jesus Christ, Man and Savior—Jesus Christ, the Physician—God's Constancy—Manifesting God—Love—Healing the Plague—Indwelling Intelligence—Eternal Consciousness—The Shining Center—Resurrection—Forgiveness—Traveler's Hymn. Price, paper binding, $.75; cloth, $1.50.

"That's an interesting thing. I'd like to have Kate see that, but I don't want to give away my only copy of *Unity*." Haven't you said something like that after reading some unusually good article in *Unity?* Have you forgotten that you can get extra copies of *Unity* on leading news stands everywhere? The single-copy price is $.10; after January 15, 1929, the single-copy price will be $.15.

"Ever since the invention of the printing press the world has been flooded with books. Nevertheless, comparatively few contain such vital truth or beauty that the world would be poorer should they be destroyed." Time is the only real test of the value of a book. Advertising, the trend of the times, sensationalism may make a book popular for a day, but the book that endures is the one that is really worth while. That is the reason we are so sure that *Lessons in Truth* does contain such vital truth that the world would be poorer should it be destroyed. It has endured for forty years; its sales have grown with Unity; its influence has increased; thousands of copies have been sold; and still, year after year, there is a growing demand for this simple series of lessons, fundamental truths of right living, by H. Emilie Cady.

January 26 issue of *Weekly Unity* will be "Beginners' Number." It will contain accounts of demonstrations made by beginning Truth students; an article, setting forth Truth in simple and understandable language, so that a beginner can get the right understanding on which to build a Truth consciousness; an article on why many persons fail to make their demonstrations. This will be an excellent number with which to begin subscriptions for your friends. Price, yearly, until January 15, 1929, $1, after that date $1.50.

Miscellaneous Writings, by H. Emilie Cady, has stood the test of many years in print. It is a collection of booklets, each written to solve some everyday problem. Each chapter is complete in itself. For a time many chapters that make up this book could be bought in booklet form, but as the book proved more popular, most of the booklets have been discontinued. Price: paper binding, $.75; cloth, $1.50; de luxe, $3; German, $.75.

Many Unity students think that *Finding the Christ in Ourselves,* by H. Emilie Cady, is the most inspiring and helpful of all the Unity publications. Only by finding the Christ in ourselves and by letting the indwelling Christ manifest through us are we enabled to live and receive the blessings of a real Truth life. Price: paper, $.25; de luxe, $1; German, Spanish, and Swedish editions, $.25 each.

My Litany, by Mary W. Fry, is a vest pocket size booklet that contains many inspiring thoughts. Let it be your daily help. Price, $.10.

"Mother says that I am improving in obedience and in patience." "I am sure that *Wee Wisdom* is helping me in my school work." "When I am afraid to cross the street, I say, 'God walks beside me, guides my way,' and then I am not afraid." "I used to have a very quick temper. When any one would say anything ugly to me, I would answer back. Since I have been saying The Prayer of Faith, I am not nearly so hasty in speaking ugly words as I used to be."

Such statements as these show how *Wee Wisdom's* readers are learning to apply Truth principles to their problems. *Wee Wisdom's* stories have the effect of treatments. "The Treasure Chest," by Estelle Urbahns, in January *Wee Wisdom* is a treatment for thoughtfulness and unselfishness. Boys and girls will find the January *Wee Wisdom* full of helpful and entertaining ideas.

It is almost a superstition with Ernest C. Wilson that every edition of every book or booklet containing his writings must have some other bit of his handiwork about it. When Unity produced *The Sunlit Way,* it seemed that every detail had been taken care of and that, for once, the spell was broken. But when the cover of the book was to be printed, no title design had been planned, and so Mr. Wilson, versatile young man that he is, drew the design for this cover, and the superstition is now stronger than ever.

The keynote in January *Christian Business* will be "Fitness." "Survival of the Fittest," an article by Adelaide Hensley, is just the type of article that every person in business needs. It is but one of the many fine articles in this issue of *Christian Business.* If you are in business and not a subscriber to *Christian Business,* you are doing your business a big injustice. Price until January 15, 1929, $1; after that date, $1.50.

Child Unfoldment, by Edith Kinley and Francis J. Gable, heads of the Unity Sunday school department, is a book written especially for parents and teachers who desire to help children grow in the consciousness of Truth. *Child Unfoldment* will show one how to meet children's problems in a scientific, satisfactory way. Cloth bound, $1.

Consecration of The Room, by Mary Brewerton De Witt, is a dainty little booklet made up of twelve Truth statements on health, happiness, prosperity, and so forth. Price, $.25.

How do you like the new two color printing in *Unity Daily Word?* On every hand we are hearing compliments for the little magazine. The October magazine was printed in red and black, the next number in blue and black, and our printers are making up for us some very attractive color combinations. In the daily lessons the two colors give more life to the page and present a very attractive appearance. *Unity Daily Word* has been featuring some very interesting articles. Have you been reading these? Send for a copy of *Unity Daily Word.* Yearly subscriptions, $1 until January 15, 1929; after that date, $1.50.

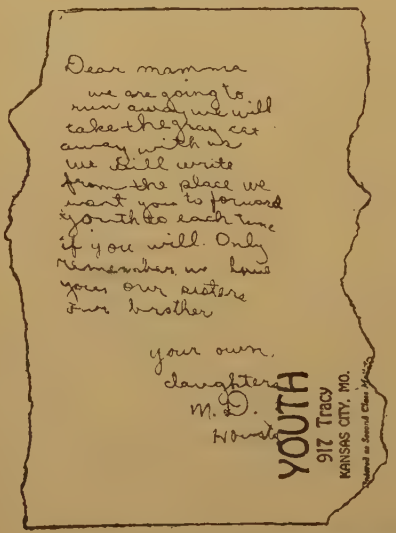
The American Standard Version of the Nelson Teachers' Bible offers many advantageous features. Among them: it is self-pronouncing, it has large type, Bible index, full references, Bible dictionary, twenty-five outline maps, and twelve indexed colored maps. A good Bible is something that every family owes to itself. If your Bible is beginning to show wear, or if you are still promising yourself to get a good Bible some day, send for this one now. Size 8¼ by 5⅝ inches; 1½ inches thick. Price, $4.50.

The happiness series of lessons, by Ruthanna Schenck, which recently started in *Weekly Unity,* deals with the overcoming of fear, self-consciousness, self-pity, anger, hatred, and other negative qualities that cause unhappiness in the world. Study this series in *Weekly Unity.* It will help you to develop poise, confidence, and your other God-given abilities.

Do you ever feel that you would like to begin life all over again? The booklet, *Beginning Again,* helps one to renew mind and body. In this booklet is a short, effective metaphysical treatment for every part of the body. Begin the new year with a fresh mental start. Mentally and physically, you can be renewed through spiritual treatment. *Beginning Again* comes in a very attractive cover, in blue and lavender, with sunrise design in gold. Price, $.35.

A. N. tells us that a chemistry teacher approves *Be Ye Prospered:* "I have just received my copies of *Be Ye Prospered,* and I am very happy over them. I gave one copy to a chemistry teacher. He has since told me that he read nine chapters without stopping, because he was so forcibly impressed with the scientific handling of the subject. I have decided to place ten of the books among my acquaintances."

They Wanted Their *Youth* Magazine



A miniature reproduction of the note, written on a *Youth* wrapper, left by Marjorie and Dorothy when they went adventuring.

Marjorie and Dorothy Houston, two of *Youth's* youngest readers, decided that five children were too many for their widowed mother to care for. So after leaving the above note they started for their grandfather's place in Colorado. But it was cold, they were tired, and they decided that little girls should not run away because it might worry their mother. About the time when their mother discovered that they were gone the juvenile adventurers returned home.

These details made interesting stories for the Kansas City newspapers. What concerned us most was the fact that even in a time like leaving home the children remembered *Youth*. We believe that *Youth* helped these two little girls to realize their mistake and come back home, and that *Youth* will continue to help these girls, as it is helping other girls and boys all over the world.

Subscription price: Before January 15, 1929, $1.00; after January 15, 1929, $1.50.

HEALING OF COLDS

Colds are usually caused by fear, resistance, or undue negativeness, and a belief in lack of vitality.

Here is a treatment which will heal a cold: Lie flat on your back. Relax mind and body. Say: "Not my will, but Thine, be done." Repeat this quietly until you feel a letting go of all tenseness. Then mentally say to your throat, stomach, abdomen, back, knees, and feet, in succession: *The equalizing, harmonizing, healing power of the Holy Spirit is now established in you, and you are whole and well.* Do this until you feel the gentle flow of life throughout your body. The cold will disappear. This treatment can be given by one, in Spirit, to any other one who needs help.

To heal a cold take up a general denial of the power of mortal thought to interfere in any way with the natural functions of the body or with the harmonious thoughts of the mind. Deny the belief in cold, and affirm the rich warmth of the one great throbbing heart of love. Cast out all fear, all lust, and all hate. Lie on your back, and send your conscious thought to the uttermost parts of your earth (body) with the word:

I am the health of my people. There is nothing to fear, for God is now present.

Put away from your mind the belief that you can take cold. The notion that you are subject to colds is an erroneous belief and must be erased from your consciousness. You are made in the image and likeness of God, and His will in you is health. Change your mind, and give the power of your thought to God's perfect idea of health. Then you will become established in wholeness, and you will radiate to those about you the perfect health which belongs by divine inheritance to all men.

From *Divine Remedies,* a Unity textbook on healing. There are chapters on the healing of headaches, nervous troubles, eye and ear disorders, insanity, and so forth.

Offered in two bindings: paper, $.75; de luxe, $3.

Little Susie Sleep Ears

and

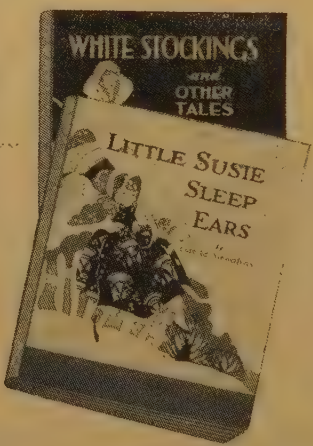
White Stockings and Other Tales

—Are Ready—

To Bring Joy to Boys and Girls

STORIES OF

real
little
boys
and
girls,
not
imaginary
people



TEACHING

unselfishness
courage
good thoughts
determination
poise
happiness
obedience
truth

Little Susie Sleep Ears and *White Stockings and Other Tales,* are more than just children's books. They are real Truth lessons, teaching the things that mothers and fathers want taught to their children, in the form of interesting stories and pretty colored pictures. These are our newest children's books, produced for us by one of the leading publishers of children's books. The art work is theirs; the style of binding and printing is theirs; the stories are Unity's —a combination that we feel is unsurpassable. You will want YOUR child to have these books. Price, $.75, each.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Three of Many Bouquets For "Heal Thyself"

Norfolk, Va.—I am pleased to advise that the book, *Heal Thyself*, by Ruthanna Schenck, is the best thing I have seen from your department. I lent it to a doctor, to a psychologist, and to a business man. All three said it was very fine.—*W. C. S.*

Kent, Ohio—I have received your book, *Heal Thyself*. It is a wonderful book and should be in every home. Two days before I received my book my eyes were swollen and I could hardly see. The eyeballs hurt. Thursday my book came and I set to work on my eyes as I was directed. Friday when I awoke all swelling and pain had left my eyes. Praise God. Without Him I could not be or live.—*Mrs. L. S.*

Indianapolis, Ind.—I consider *Heal Thyself* a most valuable book. It is a wonderful help and guide for any one, and I wish it could be in every home. I feel that it would save much trouble in any phase of life, as it surely would bring many in closer touch with Christ.—*L. S.*

Price, in cloth binding, $1.

A RESOLVE

I hereby solemnly resolve to write often to the Good Words club, in order that I may share in the good that membership in the club brings to its members.

The Good Words club sends out four inspirational, or lesson, letters each year to active club members. The replies to these messages show that the lessons are proving helpful to members in their endeavor to use only good, constructive words. Our next inspirational message will be mailed about February 1.

Renew your pledge to the Good Words club by sending in your report.

Central Secretary,
UNITY GOOD WORDS CLUB,
917 Tracy Ave.,
Kansas City, Missouri.

An Unusual Opportunity

Readers of *Unity* know that as a Truth magazine it is second to none. Many of its readers would tell you that it could not be better—but we are making the 1929 *Unity* better.

This will be done by printing *Lessons in Truth,* our outstanding Truth book, in *Unity.* We realize that this is a most unusual thing to do and one that will surprise our students, but in doing it our only motive is to enable *Unity* and *Lessons in Truth* to help even more persons than they have helped. Some *Unity* readers are not acquainted with *Lessons in Truth,* and this will bring these helpful lessons into their lives. Other Truth students wish to make a present to some friend and can't decide what to give. *Lessons in Truth* in *Unity* will answer their problem.

One chapter of *Lessons in Truth* will be printed in *Unity* each month beginning with this issue, thus completing the twelve lessons this year.

Make sure that your renewal to *Unity* is taken care of so that you will not miss this unusual opportunity. This is also an opportunity to send *Lessons in Truth* to your friends by subscribing to *Unity* for them now.

Take advantage of this opportunity today. This is the first time in thirty-five years that this opportunity has been offered to you, and it may be another thirty-five years before it is repeated.

Lessons in Truth sells regularly at $1 per copy; *Unity* is $1 yearly until January 15, 1929; $1.50 after that date. This year, *Lessons in Truth* and *Unity* together for $1 before January 15, and after that date, $1.50.

UNITY PERIODICALS

Read, Study, and Apply Unity Teachings, To Live Happily

Unity Daily Word—A page for each day
Weekly Unity—Everyday, livable truths simply told
Unity—Devoted to Christian healing
Youth—Appeals to youthful readers
Wee Wisdom—Teaches Truth to the little folk

Single copies, monthly periodicals, $.10 ($.15 after Jan. 15, 1929); *Weekly Unity,* $.05
Yearly subscriptions, $1
After Jan. 15, 1929, $1.50

"HOW SHALL WE LIKEN THE KINGDOM OF GOD? OR IN WHAT PARABLE SHALL WE SET IT FORTH?"

What is the kingdom of God, and where is it? "The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field." Heaven is here now. It is not some unknown place with a physical location. We make our heaven by the thoughts that we think, the seeds that we sow. "Whatsoever a man soweth, that shall he also reap."

If we think evil and unlikeness to God we will reap parallel results: sickness, discontent, and unhappiness. If we think of Spirit we will reap spiritual results: health, peace, prosperity, and unlimited happiness. "For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

Wouldn't you like to begin the new year by learning how to find the path that leads into the kingdom of God, which is within? We shall be glad to send you information about the correspondence course, and to help you find the way.

CORRESPONDENCE SCHOOL DEPARTMENT.

SOMETHING NEW

Why is it that something new always appeals to us? Is it not because the new catches the attention, stimulates interest, arouses enthusiasm, challenges decision, and calls forth action? Have you not met many persons to whom knowledge of Truth is new, and do they not become interested immediately when a new idea catches their attention? Those persons respond because Truth is enshrined deep within their souls and springs into action when reached. Like attracts like. According to Browning:

"Truth is within ourselves . . . and around, wall upon wall, the gross flesh hems it in." Thousands of letters received by the Silent-70 department of Unity testify to the joy that springs into expression when Truth is revealed. This is a call to *Unity* readers to coöperate with Silent-70 in spreading Truth by distributing Unity free literature. Write to us for information. One of our members, secretary to a travelers' aid society, writes in part as follows: "I did not realize that there were so many persons who are interested in Unity. It is a joy to see business men walk over to the box in the station, take the literature, and sit in such a public place reading it.—*A. M. F., S-70 No. FW-41.*

WHERE UNITY PUBLICATIONS ARE SOLD

This directory of centers and dealers is published to inform you where you can purchase Unity literature. The listing of a center's name here does *not* necessarily mean that we indorse the interpretation of Christian principles that is taught at the address given.

ALABAMA

Birmingham—Unity Cen, 411-13 Farley bldg
Mobile—Unity Class, 256 N Conception; Unity Cen, 1 N Dearborn

ARIZONA

Phoenix—Unity Truth Cen, 227 W Monroe
Tucson—Truth Cen, 340 Scott

ARKANSAS

Hot Springs—Steigler Bros, 520 Central
Little Rock—Mrs F E Farley, 403 Main, Unity Truth Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Truth Cen, 14 S Second
Arcadia—Unity Class, 1031 S 6th
Atascadero—Mrs M A Kelley, box 293
Berkeley—Unity Cen, 1805A Bonita
Escondido—Unity Soc, Palace hotel
Fresno—Mrs Emilie Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 615 N Central
Hollywood—Ellen M Hilton, 6341½ Homewood ave; Unity Cen, 7543 Norton; Unity Lib, 1030 Western
Inglewood—Unity Truth Cen, 123½ N Market; Unity Soc, 426 E Queen
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Society, 432 Locust
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 811 W 7th, rms 1104-5; Home of Truth, 1975 W Wash; Bullocks; Unity Assembly, 233 S Bdwy, rm 424; Unity Study Classes, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Divine Science Fellowship, 424 S Bdwy
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Fruitvale Truth Cen, 2822 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood
Pasadena—Unity Soc, 11 N Oak Knoll, rm 201; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, rm 12, Merchants' Nat'l Bank bldg
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 606 Plaza bldg, 921 10th
San Bernardino—Unity Truth Cen, rm 315 Chamber of Commerce bldg
San Diego—Unity Soc, 412 A; Meta Lib, 1023 7th
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Truth Cen, 210 Post
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Cruz—Universal Truth Cen, 151 Garfield; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic temple, 4th st
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma ave
S Pasadena—Unity Cen, 627 Fremont
Tulare—J F Manning, 258 North N
Van Nuys—Max Nopper, 106-7 Nordvold bldg

COLORADO

Colorado Springs—Home of Truth, suite 217 DeGraff bldg
Denver—17th ave Community church, 17th & Emerson; Publication Book Store, 514 15th; Herrick Book & Staty Co, 934 15th
Ft Collins—Mrs Gertrude H Tracy, 900 Elizabeth
Greeley—Truth Cen, 1053 Gr View pl
Pueblo—Unity Reading Rm, 204 Central bldg; Unity Truth Cen, 124 W 13th

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, nw; Unity Library, 430 Newton pl nw

FLORIDA

Daytona Beach—Unity Cen, 122 Atlantic
Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
Lakeland—Unity Truth Cen, 54 Lake Hunter drive
Lake Worth—Unity Study Class, 108 S L st
***Miami*—Unity Cen, 275 N E 1st st; Truth Seekers' Home, 64 N E 38th st; Magic City Book store, 29 S E First ave; Pictorial Cen, 148 N E First ave**
***St Petersburg*—Unity Truth Cen, 664 5th ave s**
Sarasota—Unity Truth Cen, 141 Halton bldg, S Pineapple ave
Tampa—First Unity Soc, 222 W Lafayette; Unity Cen (colored), 1107 Marion; Unity Study Class, North P K Civic Club, Highland & Fern

GEORGIA

Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg

HAWAII

Honolulu—Harriett Louise Kearns, Young hotel

IDAHO

Boise—Unity Truth Cen, 517 N 10th

ILLINOIS

Champaign—Unity Reading Rm, 210 E Clark
Chicago—Unity Fellowship, 64 E Jackson blvd, suite 508; Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Mrs F G Ritchie, 1414 Straus bldg, 310 S Mich; Unity Cen

(colored), 4307 S Mich; Unity Cen of Truth, club Rm 4, Auditorium hotel; Central Truth Cen, 306 S Wabash, 1412 Kimball bldg

Danville—Class of Practical Christianity, 128 N Vermillion

Decatur—Unity Reading Rm, 1058 W Forrest

Hubbard Woods—Mrs Mary S Atwood, 1097 Merrill

Peoria—Unity Cen, 800 Wheelock bldg

Rockford—Unity Cen, 523 W Jefferson

Springfield—Lawrence Cen, Constructive Thinking, 327 E Lawrence

Waukegan—School of Practical Christianity, 123 N Genesse

INDIANA

Fort Wayne—Truth Cen, 1210 Calhoun

Indianapolis—Unity Truth Cen, 417 Kresge bldg; Unity Lib, 1144 N Missouri

Kokomo—Mrs Norman Simpson, 523 S Washington

Vincennes—C S Miller, 316 Main

IOWA

Burlington—Order of True Fellowship, 1424 West

Cedar Rapids—Unity Cen, 1011 2d ave e

Davenport—School of Div Science, McCullough bldg

Des Moines—Unity Truth Cen, 236 K P bldg

Sioux City—Unity Truth Cen, 615 Iowa bldg

Waterloo—Unity Cen, 322 Lafayette bldg

KANSAS

Arkansas City—Olive May Hill, 220 W Linden

Kansas City—Unity Cen, 621 Nebraska

Salina—Mrs Olga Palmer, 713 Gypsum

Topeka—Unity Truth Cen, 111 E 7th

Wichita—Truth Cen, 314 Butts bldg

KENTUCKY

Lexington—Unity Library, 24 Northern Bank bldg

Louisville—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Meta Reading Rms, 66 Weisinger-Gaulbert bldg

LOUISIANA

New Orleans—P L Brothers sr, 2831 Constance; Unity Society, 2000 Carondelet

Shreveport—Unity Study Class, 1196 Louisiana

MASSACHUSETTS

Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

Greenfield—House of Faith, 10 Park

Lowell—Mrs Gertrude A Derby, 11 Cascade

MICHIGAN

Battle Creek—Book Nook, 90 Highway

Detroit—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher

Flint—Edna D Cross, 1545 Illinois; Unity Cen, 1019 Beach

Grand Rapids—Ida Bailey, L L Club, 61 Sheldon ave

Kalamazoo—School of Christianity, 209 W Dutton

Royal Oak—Unity Cen, 110 E 5th

Saginaw—Unity Cen, 921 Congress; Mrs J W Bliss, 423 S Michigan; Mrs Geo Vetterle, 1013 S 4th

MINNESOTA

Duluth—Unity Truth Cen, 215 W 2d

Minneapolis—Unity Cen, 1108 Nicollet, 205 Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, 510-11 Plymouth bldg; Unity New Thought Cen, 2744 4th

St Paul—Unity Truth Cen, 901 Globe bldg, Cedar & 4th; Krenik Photo Studio, 770 Selby; Christ Unity, 307 Degree of Honor bldg, 6th & St Peter

MISSOURI

Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 3d floor Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1106 Grand; Coöperative Lib, 416 E 9th, Studio bldg; Unity Cen (colored), 1705 E 19th

Lees Summit—Unity Community Soc, Unity Farm

St Joseph—Unity Cen, 307 Empire Trust bldg, 6th and Edmond

St Louis—Unity Cen, 904 Melbourne hotel; First Divine Science Church, 3517 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas

MONTANA

Bozeman—Unity Truth Cen, 301 S Black

Butte—Keefe Bros, 25 Park

Glasgow—Chas Gray Miller, 636 N 2d

Helena—Rev J F McNamee, 12 Monticello Apts

NEBRASKA

Lincoln—Unity Soc, 202 Sharp bldg

Omaha—Meta Lib, 358 Aquilla Court

NEVADA

Yerington—Mrs C S Durand, box 67

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, 17 Boardwalk Arcade bldg

East Orange—Unity, 19 Washington

Hackensack—Truth Cen, 360 State

Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklin pl

Newark—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th

Paterson—Unity Truth Cen, 98 Bdwy

Plainfield—Unity Cen, 418-19 Babcock bldg, 240 W Front

Ridgewood—Unity Cen, 74 Cottage pl

Vineland—Arthur J Smart, 625 Landis

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Unity Soc, 50 Livingston; Unity Cen (colored), 2 Monroe

Buffalo—Unity Soc, Hotel Statler, rm 4; Grail Reading Rm, Huyler's bldg, 374 Delaware

Jamaica, L I—Mrs Marshall C Bowman, 80-16 170 st

Jamestown—Unity Cen, 317 Cherry

New Rochelle—Unity Cen, 490 Main

New York—Unity Soc, 11 W 42d; Brentano's 1 W 47th; Meta Bkshop, 343 W 16th; Unity Cen (colored), 260 W 136th

Rochester—Unity Home of Truth, 633 East; Scrantom's, Powers bldg

Schenectady—Unity Cen, 1055 Park

Scotia—Florence Judkins, 84 Pleasant view

Syracuse—Katherine Carter, 155 E Onondaga; Blanche M Peters, 4429 S Salina

Utica—Home of Truth, 5 Hobart

OHIO

Akron—Unity Cen of Truth, 34 S High st, Pythian Temple

Canton—Ralph Young, 139 Cleveland sw; Unity Cen, 15 Harris bldg

Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and Grandview; New Thought Healing Bethany, 11 W McMicken
Cleveland—Unity Cen, 2536 Euclid; Kingdom School of Christianity, Box 353, Main Office; Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid; Church of Truth, Hotel Winton Prospect & E 9th; Unity Soc, 406 Carnegie Hall, 1220 Huron rd
Columbus—Unity Truth Cen, 63 S High, rm 532 Majestic theater bldg
Dayton—Unity Cen, Fine Arts bldg, 35 E First; Mrs Dollie Sandridge, 59 Adelite
Hamilton—Unity Temple, 112 Elvin
Marion—New Thought Studies, 454 Summit
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Soc, 213 Michigan
Warren—Unity Cen, 904-6 2nd Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Truth Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, 412 Baltimore bldg; Unity Home of Truth, 240 Arcade bldg
Tulsa—Unity Reading Rm, 501-3 Commercial bldg; Mrs B M Wilson (colored), 511 E Marshall

OREGON

Mill City—Jennie Christensen
Portland—Unity Cen, Terminal Sales bldg, 12th and Morrison; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison

PENNSYLVANIA

Butler—Ethel C Turner, 426 N Washington
Erie—Unity Truth Cen, Reed hotel
Harrisburg—Unity Truth Soc, 610 N 3d
Philadelphia—Unity Cen of Truth, 236 S 13th; Chapel of Truth, 1507 Walnut
Pittsburgh—Unity Cen, William Penn hotel
Wilkes Barre—Alice B Sadler, 57 Terrace

RHODE ISLAND

Providence—New Thought Cen, 72 Weybosset, rm 307

TENNESSEE

Chattanooga—Mrs Minnie Schultheis, 404 E 8th
Memphis—Unity Cen, rm 1, Woman's bldg
Nashville—Unity Cen, 164 8th N

TEXAS

Dallas—Unity Cen, 428-30 Allen bldg.
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Cen, 503 Worth bldg
Galveston—Purdy's 2217 Market
Houston—Unity Cen, 1 New Majestic bldg
San Antonio—Unity Cen, 818 Maverick bldg, Houston
Waco—Unity Cen, 1229 N 17th

UTAH

Salt Lake City—Unity Study Class, 319 Atlas bldg

WASHINGTON

Bellingham—Unity Truth Center, 1424 Cornwall
Chehalis—Alice L Ruth, 876 Folsom
Seattle—Unity Lib. 1408 2d, 214-15 Denny bldg; T Elliott Ostlund, 3042 Arcade bldg; Seattle Cen, 1529 9th ave; Unity Soc, 1519 3d, rm 307, The McKelvey; Raymer's Bookstore, 1616 4th; Garrot & Woodbridge, 4207 University way; Bookmart, 622 Pike; Unity Fellowship Cen, 516 Crary bldg, 5th & Union; Truth Cen, Hotel Gowman
Spokane—Meta Lib, 308 Norfolk bldg; Church of Truth, 6th & Jefferson
Tacoma—Unity Truth Cen, 932½ Bdwy; Walsh, Books, 1317 Pacific
Yakima—Church of Truth, 2d and B sts

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise ave
Milwaukee—First Unity Cen, 424-440 Commerce bldg
Racine—Unity Cen, 402½ 6th

WYOMING

Casper—Unity Study Club, 959 Oakcrest

AUSTRALIA

Adelaide—New Thought Soc, 5 Darling bldg, Franklin; Divine Science Cen, A N A bldg, Flinders st
Brisbane—Unity Truth Cen, Albert House, 2 flr
Melbourne—New Thought Cen, 714 Nat'l Bank Chambers, 271 Collins st
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, 153 Elizabeth; Dunlop & Co. 333A George
Upwey—Good Will Cen
Wyee—New Thought Cen

BELGIUM

Brussels—Pensee Nouvelle, 41 rue de Loxum

CANADA

Calgary, Alberta—Unity Cen, rm 12 Mackie blk, 236a 8th ave W
Huntsville, Ont—Mrs A O Trusler, box 252
Montreal—Unity Centre, 1827 St Catherine st, W
Moose Jaw, Sask—Unity Cen, 221 Hammond bldg
Ottawa, Ont—Truth Cen, 162 First ave; Aquarian Meta Lib, 303 Banque Nationale bldg
Regina, Sask—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall
Saskatoon, Sask—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765-A Yonge
Vancouver, B C—Unity Church of Truth, 614 Granville; Truth Cen, 118 Empire bldg
Victoria, B C—Unity Cen, 600 Campbell bldg
Winnipeg, Man—Unity Cen, 333½ Portage, 7th flr

CUBA

Isle of Pines, Nueva Gerona—Thos H Spence

ENGLAND

Liverpool—Unity Cen, 125 Mt Pleasant; Annie Fairbank, 136 Granby st
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W I; Order of the Golden Age, 155 Brompton rd, S W 3
Weston Super Mare—Mrs Evangeline Holt, 70 Severn rd

GERMANY

Heilbronn am Neckar—Helene Alpers Hahn, Frankfurterstrasse 8

MEXICO

Mexico City—Mrs Henrietta M DeGore, La Calle de Lopez 5, Apartado Postal 1633

REPUBLIC OF PANAMA

Bocas del Toro, Almirante P O—Andrew A Campbell

S AFRICA

Johannesburg, Fairview—Unity Book Depot, 66 Grace st

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UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

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RESOLVED—TO BE MORE PROSPEROUS

New Year resolutions are not always easy to keep, but if they are worth making they are worth keeping. These thoughts, which Lowell Fillmore gave his *Weekly Unity* readers last new year, will help you to keep your resolutions for this year:

> Remember that old things are made new when our habits of thought are made new. We renew our habits of thought by getting rid of old, worn-out beliefs and by putting in their places fresh, living ideas. Habits of thought get stale and worthless when they are limited to forms, ceremonies, customs, traditions, and selfish viewpoints.
>
> A true thought never grows old, but our way of looking at it may grow old.
>
> At this glad season of the year it will help us all to give very serious consideration to new habits of thought, to the actual working out of at least a few of the principles which Jesus Christ gave us, and to the letting go of old, selfish, weak, and limited habits of thought that have come down to us through countless generations.

Jesus Christ taught that the Father has prepared abundantly everything for our need, even material things, and that He gives to us according to our faith. This is an old thought. Have you kept your way of looking at it alive and fresh? Why not resolve this new year to believe more firmly in this teaching of the Master, to freshen up your ideas about it, and to start now being more prosperous?

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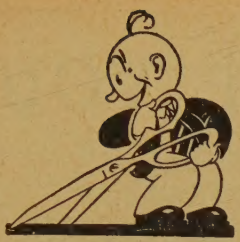

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CUT HERE

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>
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